

P O P E R Y

TRULY STATED,

A N D

BRIEFLY CONFUTED.

In THREE PARTS.

- I. The First Treating, Of the *General Doctrines* of the *Romanists*; concerning Church-Authority, the Unity of the Church, Catholicism, &c.
 - II. The Second, Of their *Particular Corruptions*.
 - III. The Third, Of their *Fallacious Reasonings*, by which They endeavour to *seduce Protestants*: With other *Observations* and *Directions*.
-

By JOSEPH TRAPP, D. D. K

The THIRD EDITION:

With a large APPENDIX in Answer to a Popish Writer.

L O N D O N :

Printed for S. AUSTEN in Newgate-Street.

MDCCLV.

P. O. P. E. R. Y.

TRUTH STATED

A. N. D.

BRIEFLY CONSIDERED

IN THREE PARTS



I. The Temple of the Great Deity
II. The Second, or the Temple of the Great Deity
III. The Third, or the Temple of the Great Deity

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CONCERNING

This New EDITION, *and the*
APPENDIX *to it.*



THE following short Treatise being, as we are inform'd, enquir'd after, and scarce to be had, having been out of Print for several Years; it has been thought proper to present the World with this new Impression of it.

About a Year after the Publication of my *large Answer* to an insolent,

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solent, sophistical, Popish Book, entitled *ENGLAND'S Conversion, and Reformation Compared*, &c. there came out a *Thing* by way of *Reply* to the first five Sections of the First Book, concerning the *Infalibility*, and *Indefeetibility* of the Church, with This pretty quaint Title; *A Single Combate, or Personal Dispute, between Mr. TRAPP and his Anonymous Antagonist: The Contents whereof are reducible to this one Question; viz. Whether Mr. TRAPP, or his Adversary, has writ NONSENSE?* ANTWERP Printed in the Year 1728. By what is said in the Title, in the Preface, and in the Book itself, one would think the Word *Nonsense*, as charg'd upon my Adversary, occur'd once at least in every Page of my Answer;

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swer ; whereas it is not to be met with above four or five Times in a large Octavo of near five hundred Pages : And my Antagonist has it, I think, at least as often : Yet He *began* with it ; tho' this small Writer positively says Mr. TRAPP *is the Aggressor in this sort of Combat.* His Design (as *He himself* informs us) is to make *personal Reflections* ; i. e. to *vilify* and *abuse* me : And his Design, it must be own'd, is fully executed. I have a very mean Opinion of myself, and all my Performances : But to represent me (which He does) as utterly *unfit to meddle in Controversy*, as an *ignorant Creature*, and a *Fool*, is perfectly ridiculous ; 'Tis over-doing the Matter by a great deal ; and everybody laughs

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at him. By the way; if I am so *illiterate*, so *ignorant*, and such a *Fool*, as He makes me; how comes he to *foam* with *Vexation*, and *Rage*, against what I have written, as he perpetually does? Are *Ignoramus's*, and *Fools* capable of giving such high Provocation? If what He affirms be true; He should, one would imagine, have *neglected* my Book, as *not worth his Notice*. That, I assure him, was, and is, *My Case* with regard to *Him*: I too much *contemn* such a one as He is; to deem him worthy of an Answer. Let any Person, who thinks it worth his while, read all his 182 Pages in a small Print, containing 27 Sections in Reply to 5 of mine; and ask himself, whether there be any thing
in

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in them (besides *Rage, Railing,* and *Insolence*) but *Impertinencies, Misrepresentations, false Facts, fallacious Reasonings*; and coming on again, and again, with the *same Materials*, which I had over and over answer'd; without taking Notice of those Answers. Which is all the Reply I shall make to this *worthy Writer*.

But as He refers to *Another*, (the Author of a Treatise called *CHARITY, and TRUTH, &c. Brussels 1728*) who is supposed to be of a *superior Class*; and as I was inform'd by a Friend, that what *He* had written against me seem'd somewhat considerable to a Gentleman, who desired Satisfaction concerning it; I drew up a full Answer to it, several Years ago,


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nine or ten, as I remember; and put it into my Friend's Hands; having some Thoughts of publishing it one time or other (tho' thinking it was no great Matter whether I did, or no) by way of *Appendix* to *this Book*, or to the *large Answer* above-mentioned; when Either of them should happen to be reprinted: the Piece being too little to be publish'd by itself. Accordingly, it is here annex'd: and I suppose may serve as a Sample, or Specimen, to shew that I *could* sufficiently have answer'd the doughty *Single-Combat-Man*; had I thought it *worth my while* to trouble myself about him.

P R E-



THE
P R E F A C E.

 *F* all Controversies, I little thought of ever being engaged in This: Books against Popery seeming to be as little wanted, as upon any Subject whatsoever. But I was, in a manner, challenged into it; by troublesome Visits from some of the Popish Party, and Proposals of Personal Conferences with their Priests. Disputes by Word of Mouth, I always declined; and
A 5 always

P R E F A C E.

always will. I never knew any Good come of them; Much Harm, I am sure, may; and, I believe, often does: Much empty Wrangling at the Time of the Debate; and much Misreport, and Misperfentation, after it. I therefore chose Writing, rather than Talking; and told them I would be ready to answer them in That Way, let them begin as soon as They pleas'd. But hearing nothing from them, and moreover taking Notice of several Persons, within the Compass of my own Acquaintance, proselyted to the Church of Rome, in the Space of a few Weeks; I resolved, that, since I did not hear from Them, They should hear from Me; and so drew up This Summary of the whole
Con-

P R E F A C E.

Controversy ; which, I hope, will be not altogether unuseful to the Public.

The Method and Manner of it, I think, are New : And so perhaps is its Brevity ; considering how great a Variety of Matter it contains. If so Much can be crowded into so narrow a Compass, without losing any thing of its Strength, and Clearness ; it must, I imagine, be of the greater Benefit to the Reader. But There is the Difficulty : Whether it be so Here or not is the Question ; and That I submit to the Judgment of the Judicious.

My so often referring to another small Work of my Own, may possibly need some Apology. 'Tis not, I assure my Reader, upon the Account of any great Opinion I have
of

P R E F A C E.

of it; but purely to avoid saying what I have said already; a Liberty if I mistake not, allowed to all Writers.

I have no more to add, but that I have done my Endeavour; and God give a Blessing to it.


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POST-



POSTSCRIPT *to the First Edition.*

INCE the Writing of This Preface, and the Printing of the whole Book; I have seen and read over, a Popish Treatise, intituled, *England's Conversion, and Reformation compared: Or, The Young Gentleman directed in the Choice of his Religion, &c. Antwerp, [i. e. London] Printed for R. C. and C. F. 1725.* As there are many Things in it directly contradictory to what I have here advanced; I think myself under a Kind of Obligation to bestow some Strictures upon it. I had Thoughts of doing it by Way of *Postscript*, or *Appendix*; to These Discourses; But considering that Notice has been given of their *speedy Publication*, which such an Addition would necessarily retard; I shall defer it to another Opportunity: Only giving This Notice, that it shall be done as soon as possible; that is, As soon as my Other necessary Business will

P O S T S C R I P T.

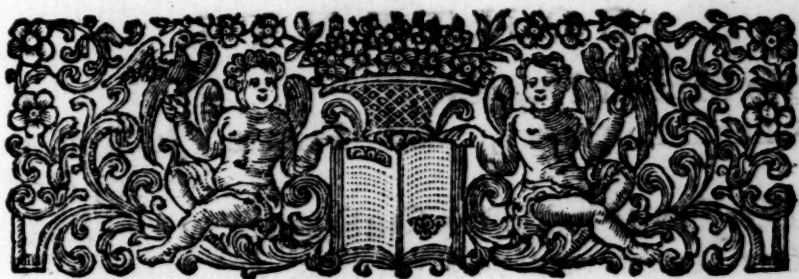
will premit. The Work, I hear, is boasted of by the Party as *Unanswerable*: I believe, I shall at least shew the Contrary to *That*; tho' I hope it will be *more fully* answer'd by somebody else of more Leisure, and greater Abilities.

THE Church of *England* defended against the Calumnies and False Reasonings of the Church of *Rome*: In Answer to a late Sophistical, and Insolent Popish Book; *Entitled ENGLAND'S Conversion and Reformation compared, &c.* By JOSEPH TRAPP, D. D. Minister of the United Parishes of *Christ-Church*, and *St. Leonard's Foster-Lane, London.* To be sold by *S. Austen*, in *Newgate Street.*

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THE



T H E
C O N T E N T S.

P A R T I.

But This I confess unto thee, that after the Way which They call Heresy, so worship I the God of my Fathers; believing all Things that are written in the Law, and the Prophets.



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POPERY



P O P E R Y


Truly Stated, &c.

PART I.

A C T S xxiv. 14.

But this I confess unto thee; That after the way which they call Heresy, so worship I the God of my Fathers; believing all things which are written in the Law, and the Prophets.



 T. *Paul's* Accusers had charg-
ed him with *Heresy*: He ac-
knowledges, that he holds those
Doctrines which they con-
demn; but denies them to be
Heretical. This is exactly the Case be-
tween Us and the Church of *Rome*:
B Whose

Whose Corruptions, without any farther Preface, I shall make it the Business of This and some Other Discourses, to lay open, and expose.

And for This we have more than sufficient Reason in These Times; when the gradual Encroachments of Popery are very great; as We of the Clergy, by Experience, and to our no small Trouble, find them to be: Those *Wolves in Sheeps Cloathing*, the Emissaries of Rome, having, of late, been more than ordinarily busy, and successful. Thanks to the worthy Labours of Some among Us Protestants! Who, while they pretend an uncommon Zeal against Popery, at the same Time accusing its greatest Enemies of being its Friends, are, in Truth, next to the Papists themselves, the chief Promoters of it; by their loose Notions concerning Church-Authority, the Mysteries of Christianity, and the like; in short, by the Propagation of *Latitudinarian, Heathenish*, and even *Atheistical* Principles. From These the Papists will be sure to find their Account; and actually do so: The unjustifiable Corruptions among Us being, to their exceeding Comfort, a most convenient

ent Cover to *Theirs*. For though there be no Foundation for this in *Reason*, yet (the Generality of the World being ignorant, injudicious, and deprav'd) it has too much Success in *Fact*. Since, say they, you have so many *Disputes* among yourselves, and cannot agree about *Church-Authority*; whither should you recur, but to an *infallible Judge*? Your *thorough Protestants*, you see, advance such Doctrines as destroy the very *Being* of any *Church* upon Earth. You see too, that *Socinianism*, *Arianism*, *Deism*, and *Atheism*, are openly pleaded for among You; which are not so much as named in the *holy Catholick Church of Rome*. How therefore can you be safe, but in the Bosom of That Church? The Weakness and Fallacy of These, and such like Arguments, I shall shew in the Close of these Discourses; as I have * elsewhere shewn the extreme Absurdity and Wickedness of those Infidel Notions now mentioned, of which the *Papists* take so much Advantage. Against *Them* I only observe at present; that, be these Things as they may, it is much bet-

* Preservative against unsettled Notions, and Want of Principles in Religion. Both Volumes *Passim*.

ter for *all* Men to be allow'd the Use of their Reason, though *some* may be so foolish and impious, as to abuse and pervert it to Heresy, Infidelity, and Atheism itself, which *They* must one Day severely answer for, than that it should be extinguish'd, or blinded in *All*; and so no rational, *i. e.* no true Religion be left in *Any*.

However, it is our Duty to guard against *all* false and dangerous Tenets; be the *Occasion* of their *Rise*, or *Increase*, what it will. For the Use and Benefit therefore of Those who have not Time, or other Abilities to read *large Volumes*, I shall reduce This Controversy into a *narrow Compass*; and *briefly* consider it in *all its Parts*: All, I mean, which are of any Moment or Consequence.

But, in order to our more clear Proceeding, it will be necessary first to state, and define, *what Popery is*; or what we mean by That Word: It being the usual Way of Sectaries, and Spreaders of false Opinions, sometimes *to defend and maintain* such or such Doctrines; and at other Times, *to deny that they hold* any such Doctrines. And None have made more Use of this Trick, than the *Romanists*.

You

You accuse us falsely, say they, when their Turn is best served by it; lay Principles and Practices to our Charge, which We disavow; and so at once injure Us, and deceive Yourselves, by fighting with Phantoms of your own raising. Thus, for Instance, when they are endeavouring to make Profelytes, who are startled at Image-Worship, Relique-Worship, and the like, and can by no means be reconciled to such Kinds of Adoration; This, they cry, is Scandal upon them; They do *not* worship Images; not they: They do something, indeed, which gives Occasion to this Report, something which is misrepresented to their Disadvantage; but do not *properly* worship them. Whereas the Council of *Trent*, and particularly the Creed of Pope *Pius IV.* which contains the Quintessence of its Doctrine, says, in as express Words as can be utter'd, That Relicks and Images are to be * *venerated*:

B 3

And

* *Similiter & Sanctos unà cum Christo regnantes, venerandos, atque invocandos esse; eosque Orationes Deo pro nobis offerre; atque eorum Reliquias esse venerandas.* i. e. (I do hold) likewise, that the Saints, reigning together with Christ, are to be worshipped and prayed to; and that they offer Prayers to God for us; and that their Relicks
are

And 'tis notorious to the whole World, that in Their Church they actually are so; and That in the *strictest* and *most proper* Sense, with *Religious Worship* and Veneration, as far as any *Thing* can be worshipped.

To obviate all This therefore, and to prevent Cavilling; by Popery we mean Those Doctrines and Practices of the Papists which We say are corrupt, and in which we differ from Them: (Those in which we agree with them, are well known, and need not to be mentioned :) And These we shew to be maintained by them, partly from the Council of *Trent*, and Pope *Pius's* Creed aforesaid; partly from their Missals, Rituals, Liturgies, the Writings of their most eminent Divines, and their constant Practices, publick, and notorious to all Mankind. In the *former*, we have their Seven Sacraments; Transubstantiation, and the propitiatory Sacrifice

are to be venerated. *Firmissime assero imagines Christi, ac Deiparæ semper Virginis, nec non aliorum Sanctorum, habendas, & retinendas esse; atque eis debitum honorem ac venerationem impertiendam.* i. e. I do most firmly assert, that the Images of Christ, and of the ever Virgin Mother of God, and of the other Saints, ought to be had and retained; and that due Honour and Veneration ought to be given them. *Pope Pius IV's Creed. Artic. 20, 21.*

fice of the Mass; Communion in one Kind; Purgatory; Worshipping of Images; Indulgences; The Doctrine of the Pope's Supremacy, and of *Rome's* being the Mother and Mistress of all Churches. All These Points are sworn to by every Ecclesiastic of That Church, and made necessary to Salvation. Whereas we shall prove, That they are so far from being necessary; that they are *every one* of them *false*, and *most* of them *damnable*. In the *latter*, we have Prayers in an unknown Tongue; Locking up the Scriptures in an unknown Tongue, and denying their People the Use of them; Their senseless Fopperies and Superstitions; Their lying Legends, and spurious Miracles; by all which, they have exposed Christianity to the Scorn and Derision of *Turks*, *Pagans*, and *Atheists*; Canonizations of pretended Saints, many of whom were very wicked Men, and others never in Being; Their innumerable, uncommanded, bodily Exercises and Austerities, Whippings, Pilgrimages, &c. and *Will-Worship* of all Kinds; The intolerable Number of their Ceremonies; Their auricular Confession, and *Opus operatum*: In short, their ma-

king Religion all *Outside*, destroying inward Piety, and openly tolerating the grossest Immoralities. This is what we mean by *Popery*, or the Religion of Papists: And I shall prove that it is, from the Beginning to the End, nothing but one entire Contradiction to the Christian Religion; a Contradiction *to* it, and a most shameful and detestable Adulteration *of* it. That We are neither Hereticks, nor Schismatics, but They are Both: That, though we shall not, as they do us, send them to Hell directly, and deny the Possibility of Salvation to every one of Their Communion; yet We are the true Christians, I mean in Profession, would to God we were All so in Practice! We are in the plain, safe Way; and They, without the extreamest Peril of their Souls, cannot continue in Theirs.

All This I say, I shall briefly prove. But, before I do so, it will be necessary to examine their *general Doctrines*; which are the *Outworks* to their Others, and in which they place their *main Strength*. I mean their Doctrines concerning the Authority of the Church, and the Nullity of private Judgment; concerning Cathol-

icism

cism, and the Unity of the Church; The pretended Non-Existence of our Religion before *Luther*; And our Want of Authority to make a Reformation. I shall therefore

First, Give an Answer to These general Doctrines.

Secondly, Shew the Corruption of their particular ones, and of their Practices above-recited.

Thirdly, Add such promiscuous Observations, Rules, and Directions, as from the Whole shall seem proper.

For the *First*, tho' This may seem to be preparatory and preliminary only; yet it is, in Truth, the main Point of all: And must be chiefly, and most largely, insisted upon. For, being conscious that their particular Doctrines will not bear a distinct Examination, they entrench themselves in these general ones; endeavouring, from them, to confound the Understandings of Mankind with such Sophistry, as was never imposed upon the World by Any but Themselves. They know, that the Worship of Images, Transubstantiation, &c. will not easily pass; if fairly canvass-

sed, and minutely considered, according to Reason, and Scripture: But if they can persuade us, as they labour to do, that our Reason is good for nothing; and the Scripture for little, or nothing; that *Their* Church is the *only* Church; that it is infallible, and must be implicitly believed whatever it asserts; if, I say, they can persuade us of all *this*, they may afterwards certainly persuade us of *any thing*. I proceed therefore, and begin with,

I. *Church-Authority, and Private Judgment.* To tell us We must not *judge for Ourselves*, is to tell us We must not *use our Reason*; which is the highest of Absurdities. For either there is a Reason given us for this very Assertion; or there is not. If there is not; We have nothing to incline our Assent, and consequently the Assent is irrational. If there is, and we are convinc'd by it; then, by assenting to This very Proposition, that we must *not* use our Reason, we actually *do* use our Reason; and so the Argument destroys itself. If they answer, We may, indeed, and must, *so far* judge for ourselves, as to be satisfied that we must *not* judge for ourselves against the Determinations of the Church,

Church, whatever they be, and no farther; I mean, as to these Matters: Reason will be apt to make a little more use of itself, and ask, Why so? For if these Determinations be manifestly *contrary to Reason*, and yet *required to be believed*, upon any *Authority* whatsoever; This is *still* denying us the *Use of our Reason*: So the above-mentioned Absurdity recurs, and we are just where we were before. But the Church, it will be urged, is a better Judge than any private Person: We grant it, ordinarily speaking; and add moreover, That in many Cases, as in *abstruse, difficult* Points, &c. its Authority ought to be *submitted to*: This our Reason tells us: And in many Cases, by *submitting to the Judgments of Others*, we *rati-
onally and freely* judge for *Ourselves*. * But to persuade us to believe the Church, when its Assertions are *directly contrary to the first Principles of Common Sense*, or, which is in effect the same Thing, to the *plainest* Doctrines of Scripture, which we are satisfied is the Word of God, is still
again

* To shew that I am far from denying *Church-Authority*, or allowing too much to *private Judgment*, See *Preservative against Unsettled Notions*, &c. Vol. I Discourse 1st. from P. 9 to P. 22.

again *denying* us the *Use of our Reason*; a fresh Repetition of the same Absurdity; and we are not advanced one Step further. To say we must use our own Judgments, 'till we are *convinced of the Church's Authority*, and *no longer*, is just as if we should be allowed to *see*, 'till we have *found our Guide*, and *no longer*. You have here found your Guide; This is the Man; and now you have *Him*, you have no more Use of your *Eyes*: Nay you are *obliged to put them out*; at least, to be *blindfold*, or *wink* very hard: If you do not, you cannot be *guided* by him. Is not This excellent Advice, and excellent Arguing? If That be the Case, the Guide shall spare his Pains for Me: I will certainly *see* for myself; and, when I am at a Loss, enquire the Way, and get the best Information from others, that I am able. In such a Case too, I should vehemently suspect, or rather be very sure, that my pretended Guide had a View to *his own Advantage*, more than to *mine*. Or, which amounts to much the same, it will be impossible to convince the Judgment of any rational Man, that the Church has, or can have, *so much Authority*, as That
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of Rome arrogates to herself; *i. e.* Authority enough to impose the grossest Falshoods and Absurdities upon the World, and to banish common Reason out of it. Our blessed Saviour not only *permits* the Use of private Judgment, but *commands* it. *Yea, and why even of your own selves* (says he) *judge ye not what is right?* Luk. xii. 57. *Judge not according to the Appearance; but judge righteous Judgment,* John vii. 24. He often *appeals* to the Reason of particular and private Persons. *If I do not the Works of my Father, believe me not.* John x. 37. To pass over many other Instances. If this *Gift* of God, which is in us, be so far from being *stirr'd up*, as it ought, that it be suffocated, and oppress'd; If this *Candle of the Lord*, as the Wise Man calls it, be extinguished; the World will be in *Darkness*, notwithstanding the *Church's Authority*. And indeed it is hard to determine, whether the Wickedness of Some in extinguishing it, or the Folly, and Wickedness too, of Others, in suffering it to be extinguished, be the greater. If *Reason* be destroy'd; farewell *Faith*, and *Religion*: For That *Faith*, and *Religion*, which is not *Rational*, is *Nothing*, or
worse

worse than Nothing. True Faith, and Religion, do not *supersede* Reason; but *suppose it*, and are *built upon it*: And, in a well ordered Edifice, does the Superstructure destroy the Foundation? However, let it be observed, for the Honour of the Church of *Rome*, that, according to her own Doctrine, we must *abandon our Reason*, before we can *be of her Communion*. Nay, not only our Reason, but our Senses: Of which latter more in its proper Place. We must believe, it seems, as the Church believes. What, though the Church believes, and teaches, monstrous Lies, and damnable Impieties? Though it tells us, that *Two and Three make Seven*; that *Murder and Adultery are lawful*? For I will justify it, and shew by particular Instances hereafter, that the Church of *Rome* maintains Principles, full as *absurd* as the *former*, and full as *wicked* as the *latter*. According to her Notion of the Church's Authority, our *Saviour's Religion* was no *Reformation*; And He Himself was an *Impostor*; For the *Jewish Church*, as we All know, condemn'd both *It* and *Him*.

Besides; when they talk of the Church's
Autho-

Authority, by which private Judgment is Thus to be controuled; *What Church do they mean?* Or, What do they mean by *the Church?* We, it is true, deny it of *any* Church; but however, They are not *The* Church: As I shall shew hereafter.

They indeed say, Theirs is *The* Church; and, moreover, that *Infallibility* is annex'd to it. If this were true; I confess her Authority would be unquestionable. But how do they prove it? What *Miracles* do they work to justify the Pretence? Many; if we will believe *Them*: And those I shall consider in due Time. At present I observe, That if but One of them be prov'd false, All are so: For it is impossible that God and the Devil should conspire in the same Cause. Well; but They prove it from Scripture. Their Citations from the *Old Testament* are so very foreign to the Purpose, that I think it not worth While to mention them. As for the New; *Lo, I am with you always* (says our Saviour) *even unto the End of the World.* Matth. xxviii. 20. But does this imply *Infallibility*? Sure a Thing of that *vast Consequence* should have been expressed in *plainer* Words. It manifestly means
no

no more than our Saviour's especial Providence over the Church in general, not That of *Rome* in particular, and hindering it from Perishing or Falling away. Then, say they, St. *Paul* assures us, That *the Church is the Pillar and Ground of Truth*. 1 Tim. iii. 15. That is, say We, to omit many other Interpretations which have been put upon the Place, it is the Keeper of the sacred *Depositum* the Holy Scriptures; and in difficult Points great Regard is to be had to its Determinations: But there is no *Infallibility* in all this. To which may be added the famous *Circle* of the *Romanists* in arguing this Matter; by which they endeavour to prove the Authority of the Church from the Authority of the Scriptures, and the Authority of the Scriptures from the Authority of the Church: Which is proving a Thing by itself; *i. e.* proving nothing at all.

Besides; They are not agreed among themselves Where, and in Whom, this *Infallibility* is lodged; whether in the *Pope* alone, or in a *Council* alone, or in *Both* together; to pass over several other Subdivisions of Distinctions, which it would be tedious to mention. What an *Infallibility*

bility must This be; when They themselves know not *where to place it?* An *Infallible Guide*, it seems, there is, *some where or other*; but the Misfortune is, they *know not Where*. What then can either We, or They, be the better for him? *De non apparentibus & non existentibus eadem est ratio*; Things nor appearing, and Things not in Being, are, as to us, or as to any Use we can make of them, altogether the same. Or if they place the Infallibility in the *Pope*, as the *thorough Papists* do; what shall we say of Those Popes who *condemned* many *Popish* Doctrines and Practices? Were They infallible too? * Such as Pope *Leo*, and *Gelasius*, who *condemned* Communion in one Kind? Pope *Gregory I.* who *condemned* the Worship of Images, and the Title of Universal Bishop? with many other Instances which might be produced. To pass over likewise *Those* Sovereign Pontiffs, who, by the *Confession* of *All*, were *Monsters of Vice* and *Wickedness*; were *Those* infallible, who, by the Acknowledgment of the Church of *Rome* herself, were *Hereticks*, *condemned* by *Councils*, and *excommuni-*

* See *Barrow* on the Pope's Supremacy. P. 247.

municated ; such as Pope *Liberius*, Pope *Honorius*, and some more? When there were, as it often happened, two *Rival Popes* at the same Time ; we ask, *Which* of them was *infallible* ? Or, were they *Both* so, though they *contradicted* and condemned each other ? Was there ever such an unaccountable Infallibility as This ? Their own *Canon Law* † itself supposes that a Pope may be a *Heretick* : How then can he be infallible ? Besides ; if there were any such Thing, is it to be conceived that the *Scripture* should *say nothing* of it ? nay, that it should not *assert* it in the *plainest* and *strongest* Terms imaginable ? Since it would be a Matter of the *utmost Consequence* ; the *End of all Strife* ; the final Decision of all Controversies, Doubts, and Difficulties. For the same Reason, is it to be conceived that, if there were any such Thing, the *whole Church of Christ* should, for so many hundreds of Years, *know nothing* of it ? Concerning both which more shall be said, when we come to speak of the Pope's pretended *Supremacy* ; with which his pretended *Infallibility* has a very near Con-

† *Barrow. P. 259.*

Connexion. If He is, and ever was, infallible; What were *Councils* called for, when an Appeal to *Him* had been much the *easier, shorter, and surer* Way?

Why, to this Latter Many of the *Romish* Communion, particularly the Church of *France*, will answer; That it is in Those Councils, not in the Pope, that This Infallibility is lodged. They mean general Councils. And We answer, 1st. There *never was* a general Council, strictly speaking, and never will be: Even Those which are stiled so, were improperly stiled so; by the same *Synecdoche* that the *Roman* Empire was called the World. But now, since the Case is altered as to Temporal Government, and there is no such *Person* as a general Monarch; it is yet more unlikely that there should be any such *Thing* as a general Council: Therefore such an Infallibility as This was never in the Church; or if it were, it is now lost. 2dly. The few Councils which were *called* General, and bid fairest to deserve That Name, *never dreamed* of being *infallible*; nor made the *least Pretence* to any such Privilege. 3dly. Those who are for the Infallibility of general Councils can no more

more agree among themselves, than Those who leave it more at large. Some Councils, called General Ones, the same Persons acknowledge; others they reject. And those which are acknowledged by Some, are rejected by Others. And so we are still under the same *Uncertainty* as before. * 4thly. There is *Nothing* in *Scripture* concerning the Infallibility of *Councils*, any more than of the *Pope*. Those Texts which are urged for it have been above considered.

But supposing a general Council to be infallible; I do not see what the Cause of *Popery* would get by it. In what general Council were its Doctrines established? For That at *Trent* was far from being *such*; as we shall observe hereafter: And besides, the whole *French* Church disclaims the chief Article established by it, viz. The *Pope's* Supremacy; and, by Consequence, disclaims the Authority of That Synod. And should there now be a Council truly general; *Popery* would certainly be condemned by it: A great Majority of the Churches of *Christendom* being utterly averse from That Religion: Nay, the greatest,

* See the Case stated. P. 23, &c.

est, most learned, and, in all Respects, most considerable, of all the Churches of the *Romish* Communion itself, I mean That of *France*, rejecting its main Article ; as I observed before.

But farther, and to shew how impossible it is that there should be *any* infallible Guide *at all* ; suppose there were any Person, or Persons, *in Himself*, or *Themselves*, infallible ; yet He, or They, could not be so, as a *Guide*, or *Guides*, to *Others* ; unless *They* were Infallible too ; (and if they were, they would need no Guide at all :) For the Decisions, and Determinations of Him, or Them, might be misunderstood, at least, in many Things ; their Writings corrupted, or their Meaning perverted.

What then ? Is there no outward infallible Judge upon Earth ? No ; Not Any. They argue, that it is *necessary* there *should* be such a Judge ; and therefore God *has* appointed one : We argue, that he has *not* appointed one ; and therefore *None* is *necessary*. That He *has not* appointed any in *Fact*, and that there *cannot* be any in *Reason*, I think I have shewn ; as I have likewise, that they cannot shew

us *where* He is *to be found*. After This, to say it is *necessary* that there *should* be one, is *Begging the Question*, making *themselves* wiser than God, and *arraigning his Providence* in the Government of the World.

But *what shall we do* then? How shall the *Unity of Faith*, and the *Peace of the Church* be preserved? We *heartily wish* they were preserved *better* than they are; In the mean time, We must *bear our Burthen* as well as we can; and are very sure that we shall not *mend the matter*, by *amusing* and *deceiving* ourselves with a *Remedy* which is *not in Being*. But, at this Rate, it will be said, *Diversity of Opinions, Errors, and Heresies*, will continue among Christians: *So they will, and must*, and *we cannot help it*; as long as so great a Part of Mankind is *foolish* and *wicked*: God has done his Part, by giving us *Reason*, and *Scripture*, and *spiritual* (tho' not *infallible*) *Guides*: If we *honestly* make Use of *all these*, we are certainly Right, in the main. If *these* will not do, *nothing* will: We are all *Men*, and must proceed upon *human Motives*, upon *the best Evidence*

dence we can get ; which is never the less *rational*, for not being always *infallible*.

II. Near a-kin to their Notion of Church-Authority, is That of *Catholicism* : Which is the Second Point I promised to consider. A *particular* Church, indeed, may be *Catholick* in one Sense, *i. e.* true, sound, pure, and holding the *Catholick Doctrine* : but not *Catholick*, *i. e.* *Universal*. To say *Roman-Catholick* therefore, as They mean it, is to say *Part-Whole* ; which is a Contradiction. The Church of *Rome*, notwithstanding her Boasts, is but a *Part* of the *Catholick Church* ; and, in Comparison of all the rest, a *small Part*, as well as a most *corrupt* one. But by the *Catholick Church*, they *will* mean their *Own* ; Which is at once again *Begging the Question*, and making *Themselves* both *Witnesses* and *Judges* in their *own Cause* : The last being as great an *Insult* upon *Equity*, as the Other is upon *Logick*. The Truth is, The Church of *Rome* is neither *the Catholick Church* in one of the Senses above-mentioned, nor *a Catholick Church* in the Other : Which Latter I shall fully prove, when I come to consider its particular Corruptions. So that *Roman-Catholick* is,
upon

upon all Accounts, false and ridiculous. The Church of *Rome*, even in her *purest State*, is always mentioned by the Ancients as a particular Church; and Her Bishop as a particular Bishop, not as an Universal Monarch; of which hereafter. *The Church* and the *Catholick Church*, are, indeed, Expressions anciently applied to Her; but then they are applied to Others, as well as to Her: And to Neither, in the *Sense* in which the *Romanists* Now use them.

But They say, Their Church is the *Catholick*, as being the *Principle of Unity*; all others being no farther Catholick, than as they adhere to Her, and hold Communion with Her. We answer; 1st. There is, in Reason, no Occasion for This Principle: Which would *destroy Unity*, instead of *preserving it*: As Attempts to set up *Universal Monarchy*, both in Church and State, have always done. The *Unity of the Church* consists in the *Union of the Members to one another*, and to *Christ* their only Head; not to any visible *Vicar General* under him. And therefore, 2dly. In *Fact* there is no such Principle: No such *Universal Spiritual Monarch*, or *Vicar General*,

General, appointed by Christ; or thought of by the Church for many Centuries of Years; 'till the Bishop of *Rome*, by his own Authority, that is, by no Authority at all, was pleased to advance himself to That high Dignity, and to Lord it, and Tyrannize over God's Inheritance. Which shall be proved, when we come to the Article of the *Pope's Supremacy*. At present we pass on to the Third Point laid down, *viz.*

III. *The Rule of Faith.* This has a near Connexion with what goes before, *viz.* The Authority of the Church, and Infallibility. For they say, the *Scriptures* are *defective* and *insufficient* of themselves; in order to make way either for their *infallible Tradition*, or their *infallible Interpretations*, or Both. Infallibility, whether in *Pope* or *Councils*, has been already considered. And if it be a *no less* absurd Notion, nay a much *more* absurd one, as apply'd to *Oral Tradition* (*i. e.* a Conveyance of Facts and Doctrines by Word of Mouth) which Some of them will have to be the Rule of Faith, and superior to the *Scriptures*; nay, if *such* a Tradition be

no true Rule at all: And moreover, if there be no *Traditions* of any kind, besides the Scripture to be received as of divine Authority: Then will the *Scripture* remain the *sole Rule of Faith*; which is the Point we contend for. Some Parts of the Scripture, I own, may require *Interpretation*: But That is no Argument why we should not look upon the Whole as a *Rule*. The *Laws of the Land* require Interpretation; and yet were never deny'd to be the Rule of our Civil Obedience. And we acknowledge, That the best Interpretation of Scripture is *truly* Catholick (though not Infallible) Tradition; both *written* and *unwritten*, in Conjunction with each other. I say, *truly* Catholick: For I have above shewn, that the pretended Catholicism of the Church of *Rome* is vain and groundless. What really deserves the Name of Catholick Doctrine, is such as has been *always*, and *universally*, received in the Christian Church. Upon Scripture thus interpreted, we are always ready to join Issue with the *Romanists*: By This Rule we prove Our Religion to be True, and
Theirs

Theirs to be False: As will be seen in the Sequel.

When they tell us, That *oral Tradition* is more *certain* than *Scripture*; or, That Things can be more surely delivered thro' many hundreds of Ages by Word of Mouth, than by Writing; They contradict common Sense, and the Experience of Mankind: to which they are, upon all Occasions, extremely prone. Does it not stand to Reason, That, in long Tract of Time, very many Things may be, nay unavoidably must be, lost, and bury'd in Oblivion; and a Multitude of others mistaken and misrepresented; when bare Memory, Hearsay, and Word of Mouth, are depended upon; Which might very well have been preserved without any, at least any material, or considerable, Alteration, had they been committed to Writing? St. *John* assures us, that numberless Miracles were wrought by our Saviour, which are not mentioned in his Book; nor, indeed, could be comprehended in Any; for that if they should all 'be recorded, *even the World itself* (as he Hyperbolically speaks) *could not contain the Books that should be written.* John xxi. 25. Is there so much

as *One* of These delivered down to us by Oral Tradition? The Church of *Rome* indeed, if we will believe Her, has *many* Miracles of her *own*; but, except Those in Scripture, I never heard that she had *One* of our *Saviour's*.

But to come more closely to the Point; I will briefly consider their Objections against the *Sufficiency of the Word of God*; with This Observation, by the Way, that they are the *very same* which are urged by *Deists* and *Atheists*. In answer therefore to the Arguments alledg'd by *Infidels* on the one Hand, and by These Men who call themselves the *only true Believers*, on the other; I shall at once shew, that they are no *real* Arguments against the Sufficiency of *Scripture*; and that what Force they have, is *much stronger* against *Oral Tradition*, than against *Scripture*.

Arg. 1. We cannot be certain that the Scriptures were written by Those Authors whose Names they bear. *Answ.* We are as certain of This, as we are, or can be, of any Thing of the same Kind. We have as much Evidence as the Nature of the Thing will admit. Nobody has any Sort of Doubt concerning the *Genuineness*

nuineness of other Books ; for which there is no more Proof, than for These. Who questions whether *Xenophon*, and *Thucydides*, *Livy*, and *Cæsar*, wrote those Books which go under their several Names? 'Tis true, some Books have been forged ; but then it has been *proved* that they have : But Those which have been *universally received* by the World as genuine, *must* be such : Otherwise, there is an End of *human Testimony*, and *human Faith* ; than which there can be no greater Absurdity : For then there must, in Effect, be an End of the *World* itself. Nay, we have much *more* Evidence for the Genuineness of These Writings, than of any others ; which yet were never doubted of. Because, at their first Appearance, they were *maliciously opposed* by the *whole World* in a manner, by a *Multitude* of *learned* and *powerful* Enemies ; who yet always acknowledged that they were genuine. *Porphry*, *Celsus*, *Julian*, and Others, who attempted to *confute* them, never pretended to *deny* them. But now suppose we are *told* of a Fact, or Doctrine, never committed to Writing, which first came from we know not Who, and has been transmitted down

to us, by Word of Mouth, for 1700 Years together; are we so very *certain* of its true Author? Or rather, are we not *absolutely destitute* of all *Evidence* concerning him?

Arg. 2. Suppose These Books to be really written by Those, whose Names they bear; yet, how can we be *sure*, that they are rightly *transcribed, printed, translated, &c.*? *Ans. 1st.* We are, at least, as sure that These are so, as that any other Books are; concerning which, none of these Objections are made. *2dly.* We have all the Reason in the World to think that These are preserved more entire than any Others: Because, supposing them to be divinely inspired, as the Papists acknowledge them to be, we cannot conceive but that God's more especial Providence watches over them. Such, however, They tell us, is the *Uncertainty* of what is *Written*. Supposing it were very great, as it is really none at all; Is there not, at least, *as much* in what is *Spoken*? Cannot Words Spoken be misrepresented, altered, and corrupted, as well as Words Written? Are they not indeed *much more likely* to be so? Especially, when they are convey'd
down

down through Millions of Speakers, by the Help of Memory only? As for the *various Readings* of the Scriptures, so much objected against *Us*, and *the Scriptures*; there are but Three, or Four, so much as *pretended* to be *material*. And even Those are such; that the Doctrines said to be prejudiced, or weakened by them, are established by many other Texts, of which there are no various Readings. However, Is it not likely that there should be as many *various Speakings*, as *Readings*? And, indeed, infinitely more?

Arg. 3. The Scriptures are *obscure*, and *hard* to be understood. *Answ.* Not in any *necessary* Point either of Faith, or Practice. And in some Things it is fit they should be so; as I have * elsewhere shewn. Besides; most of the Difficulties, material ones, at least, are *very capable* of being *explained*; and accordingly *have been* explained. But however, and to put it in the worst, is it not probable that there will be *as many* and *great* Difficulties, and Obscurities, in what is *said*, as in what is *written*? Or rather, *many more*, and *much greater*? Cannot the *Holy Ghost* speak

Speak as plainly in *Writing*, as *Men* can by *oral Tradition*? Further; 'tis notorious that Those of the Traditionary-Church, *i. e.* the *Romish* Communion, *dispute among Themselves* about the Sense of Scripture, *as much as We* do. How then can such Tradition ascertain the Sense of Scripture? Or supply its Defects, if there were any to be supply'd?

Upon the Whole therefore, The Degree of Evidence in These Matters is the great Point insisted upon. And Nothing but *infallible Certainty* will serve Their Turn. We cannot be *infallibly sure*, say They, that These, or Those, were the Authors of such and such Books; That they are rightly transcribed, translated, &c. I answer 1st. There is *indubitable Certainty* for it, if not *infallible*. As much Certainty as all rational Men proceed upon in the most important Affairs; as much as the Nature of the Thing will admit of; as much as we have for any Thing else of the same Kind, (and more too) concerning which we have not the least Doubt, or Scruple. Who questions whether there were formerly such a Man as *Julius Cæsar*? or whether there be now such a Place as
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the City of *Rome*? though he never saw the One, nor was at the Other, and cannot *demonstrate* the Truth of Either? To talk of nothing less than *Infallibility* upon all occasions, is a ridiculous *Nostrum* of the Papists; which ought to be his'd at, and exploded, rather than seriously refuted.

But 2dly. We have as *infallible* Evidence in our Scripture-Way, as They have in their *Tradition-Way*: And indeed come much nearer to it; as I have clearly proved in all the Instances above specified.

But though only *Some* of the Papists plead for what is called *Oral Tradition*, and attribute so much to it, as I have above represented; yet they *All* agree in sticking hard for *Traditions* of one Kind, or other; and in preferring *Them*, join'd with *some Sort* of *Infallibility*, before the Word of God as delivered in the Old and New Testament; or at least *equalling* them with it. By which Management, whatever they pretend, They in effect *destroy the Scriptures*; and *substitute Traditions* in their Room. The Traditions of the Church! *i. e.* Whatever They think fit to

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impose

impose upon the World, though never so contrary to Scripture, Reason, and our Senses. Like the Scribes and Pharisees, so severely condemned by our Saviour, *They teach for Doctrines the Commandments of Men; making the Word of God of none Effect by their Traditions.* Mark vii. 7, and 13.

To say we must submit to the Church's *Interpretations* of Scripture, be they what they will, though contrary to the *plainest* Meaning of it, is to repeat the Absurdity already so often mentioned; that is, to deny us *the Use of our Reason*. Of which I need say no more in This Place.

Upon This Article of *Scripture* too, as Before upon That of *Reason*, they run into the same gross and most childish Fallacy; I mean arguing from the *accidental Abuse* of a Thing, though *in itself necessary*, against the *total Use* of it. The Scripture may be *ignorantly misunderstood*, or *wilfully wrested and perverted*, to the Purposes of Heresy, and Schism, Vice, and Immorality. It may; and who can help it? It will be Thus, as long as so great a Part of the World is injudicious, foolish, and wicked. But is This any Argument
against

against its being a *sufficient Rule in itself*, or our *Making Use* of it as such? According to This Way of Reasoning, there can be no such Thing as a *Rule at all*; either of *Faith*, or of *any Thing else*. Because a Rule may be *misapplied*, *bent*, or *distorted*, does it therefore follow that it is *no Rule*? Or that it may not be *held strait*, or *duly applied*? Besides; here again, as in all the Instances before-mentioned, *Oral Tradition*, or *any other Tradition*, is liable, and the *Former* much more liable, to the *very same* Objections.

But they tell us, that the Church *ascertains the Scriptures* themselves, by preserving them, delivering them down from one Age to another, assuring us that they are genuine, and written by Those whose Names they bear. *Answ.* 1st. It seems then we *may be assured* that they are genuine; Which Some of the *Romanists*, as we have seen, will by no means allow. 2. It does not from hence follow (it would be Strange, if it did) that the Church by her *Traditions*, *Interpretations*, or any thing else, *makes the Scriptures what they are*, or is *superior*, or even *equal* to them. But our Adversaries take great Pains to
puzzle

puzzle and perplex the Controversy, by not rightly distinguishing the *Testimony* from the *Thing testified to*, and the *Means of Conveyance* from the *Thing conveyed*; or by setting the *First* above the *Last*. The Title of a *King* may be proved by the Testimony of *Plebeians*; are They therefore above him, or even equal to him? A Subject carries a Message, or Letter, from his Prince: Is he therefore upon the Level with him? Or has he therefore Authority to *interpret* That Message, or Letter, as he pleases; to *add to it*, or *diminish from it*? The Church's Authority *testifying*, is *Human*: The Scripture's Authority *testified to*, is *Divine*: Or in other Words, we receive the Scriptures, as we do other Books, upon human Evidence, and by human Faith: But when we are satisfied that they are written by Authors divinely inspired; Divine Authority immediately takes Place; and upon That, Divine Faith immediately follows. The Church then does not give Authority to the Scriptures; it would be Blasphemy to say so; but keeps them, and delivers them down, and is, in different respects, a Witness to them, and a Receiver and Preserver

server of them. They have not *Therefore* divine Authority, because She receives them; but She *Therefore* receives them, because she can prove, or it is proved to her, that they have divine Authority. And *This* Tradition of the Church we entirely acknowledge, and embrace.

I must here observe to our Adversaries, that though I have, in compliance with Them, used Their Language; yet it is not properly the *Church*, as such, but the *Christian World*, nay the *World in general*, *Jews*, *Turks*, and *Heathens*, as well as *Christians*, who are, or were, *Witnesses* to the Holy Scriptures; or *Receivers* and *Acknowledgers* of them, as *genuine*; or *Both*.

3dly. Here again, as upon almost every other Article, We must remind them, that the *Romish Church* is not *The Church*.

And even as a *Part* of it, She is so far from being a *faithful Preserver* of the Scriptures; that She has shamefully *corrupted* them.* She has imposed upon the World a *Translation* of them, I mean
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* See a Discourse about *Tradition*, supposed to be Dr. Patrick's, printed at London by Miles Flesher, &c. 1683. P. 35, &c.

the *Latin* Vulgate, as at least equal to the Original : though false in many Places. And though one Pope (*Sixtus V.*) commanded a certain Edition of it to be received as the only true, with a Curse upon All who should vary from it in a Title ; yet, in less than two Years, another Pope (*Clement VIII.*) found it defective and corrupt, and therefore rejected it, and commanded another to be received with the same strict Injunction. We may observe, by the way, how infallible both These Popes must needs be ; and, directly to our present purpose, what a Condition the Papists must be in, with regard to the Scriptures ; that is, either to have None at all ; or to incur the Curse of the One Pope, or the Other : For 'tis impossible to obey Both. They have likewise in their smaller Catechisms expung'd the second Commandment out of the Decalogue ; and * most impiously falsified the Book of God, by adding the Words *Masse* and *Purgatory* to some Texts ; and left out a material and necessary Word in another, to make it favour the Doctrine of *Image-Worship*. The Church
of

* See *The Case Stated*. P. 55, 56, 57, 58.

of *Rome* therefore cannot be *trusted* as a Keeper and Preserver of the *Scriptures*.

Nor indeed of *Traditions* neither. Those which she obtrudes upon the World being not *Catholick* ones ; that is, not *received* by the *Universal Church* ; but purely of her own *Inventing*, and utterly *repugnant* both to *Scripture*, and *truly Catholick* Tradition. Which will appear, when we come to consider her particular Corruptions.

In short ; They say the Word of God is contained *both* in *Scripture* and *Tradition* : We say it is contained in *Scripture only* ; because we can prove the Divine Authority of the One, but not of the Other. Nay we prove that *Their* Traditions are so far from being the *Word of God* ; that they are *contrary* to it. We own indeed, that the *Scripture's* being *written* does not *make* it of *divine* Authority : The Substance of it was spoken before it was written : And were any Part of divine Revelation delivered down to us by Word of Mouth ; it would certainly be nevertheless Divine for That. But then we must be *assured* that it is so, before we can receive it under That Character :

rafter: And there is not the least *Proof* of any such Thing; unless the Church of *Rome's bare Word* for it may pass for Evidence.

The Truth is, the whole Matter at last resolves into *That*. For notwithstanding all the Dust they raise about *Scripture*, and *Tradition*, they really stand to *Neither*; but only endeavour to amuse the World with *Both*, that *their own Church's Authority* may creep in between them. *Scripture*, They say, is *uncertain*; Who shall determine it? *The Church*; that is, *Themselves*. It is doubtful which is a *true Tradition*, and which *Not*: Who shall determine it? *The Church*; that is, *Themselves*. So that after all This Running Divisions upon the Words, *Scripture*, *Tradition*, *Antiquity*, &c. the Definitions of the Church, always meaning *Themselves*, are the last Resort of all: That is to say, Popery is the only true Religion, because it is *Their Religion*; And the Church of *Rome* is the only true Church, because the Church of *Rome* says so.

That Church, however, is pleased to own that the Scriptures are the Word of
God.

God. If they are; how comes She *so* prophanely to blaspheme them by making them good for nothing? For they certainly are good for nothing, if they are not capable of being understood. A Position too as notoriously false, as it is scandalously blasphemous.

Besides; the Scriptures declare their own Sufficiency. St. Paul affirms, that they are *able to make us wise unto Salvation*; and to make the *Man of God perfect*. 2 Tim. iii. 15, and 17. I acknowledge He there speaks of the Old Testament, so far as it goes: But for the same Reason, if not a stronger, it is true of the Other, or rather of Both in Conjunction. For I hope no Christian will say, that the *New Testament* is in any respect inferiour to the *Old*.

To this it may be added, That our Saviour and his *Apostles*, in arguing with the *Jews*, continually appeal to the *Scriptures*, but never to any *Tradition* as distinct from them: Though the *Jews*, like the *Papists*, had their Traditions; and, like Them too, held them to be of equal Authority with the written Word of God, or rather *superiour* to it.

Then

Then how exprefs and terrible is That of St. *John* in the Close of his Revelation! *For I testifie unto every Man that beareth the Words of the Prophecy of This Book; If any Man shall add unto these things, God shall add unto Him the Plagues that are written in This Book. And if any Man shall take away from the Words of the Book of This Prophecy; God shall take away his Part out of the Book of Life.* Rev. xxii. 18, 19. It will perhaps be replied, That This is spoken of That Book, the *Revelation* only; not of the whole Book of Scripture. And I answer, 1st. Learned Expositors, both ancient and modern, understand it otherwise: This Book being the Last; and so closing, and sealing, the whole Canon of Scripture.

But 2dly. If it be unlawful to add to, or diminish from, *one* Book of Scripture; it is surely no less so, to add to, or diminish from, the *Body* of Scripture in general.

But need we *prove* This by Argument? Is it not *Self-evident* that it is the Height of *Presumption* and *Wickedness* for Men to *add* to the Word of God, or *diminish* from it? Nor can it be pretended that These
Men

Men make their Defalcations and Additions by *God's Authority*, and a *new Revelation*: 1st. Because they work no *Miracles*; 2dly. Because their new Doctrines are *contrary* to What they Themselves acknowledge to be God's Word; And God cannot contradict Himself. How plainly then has the Church of *Rome* incurred This tremendous Woe, denounc'd in a Writing which she owns to be Divine! When by her *Trent-Council* she has so abominably corrupted and depraved the *Rule of Faith*, and of *Manners* too, added to it, and subtracted from it, imposing her own *new Articles* as necessary to Salvation; when in Truth they are not only not in Scripture (which we have proved to be the only true Rule) but directly contrary to it, and advanced in open Defiance of it. As shall be fully shewn in due time. At present I proceed to consider their Reasoning upon the 4th Point I mentioned; *viz.*

IV. The *Indefeasibility* of the Church. The Substance of what They alledge under This Head, may be reduced to the Two following Arguments. The First is This. Our Saviour has promised that his Church

Church shall not fail: But ours has failed; Theirs Not. And here they come with their old Question, Where was your Church and Religion before *Luther*? The Other is This. If Their Church was so corrupt as We pretend; it was no true Church at all: From whence it will follow, 1st. That for some time, and that a long time too, there was no Church in the World, contrary to our Saviour's Promise. 2dly. That the Church could not be reformed; For we cannot reform what is not in Being: And consequently our pretended *Reformed Church* is a mere Nothing. We will consider all these Things; but before we do so, I cannot but remark upon the singular *Modesty* of the Church of *Rome*: First, in being monstrously *corrupt*; and then making *That very Corruption* (supposing it to be real, as I shall prove it is) an Argument why it *should not*, or *could not*, be reformed. Is This agreeable to Reason? or a Sign of a good Cause? But to the Point.

The Weakness of their First Argument will appear, if it be clearly drawn out into Propositions. The Church of Christ cannot fail: The Church of *England* has failed.

ed. Though we absolutely deny the Second Proposition, and shall presently prove it to be false; yet supposing it were true, what will be the Conclusion? Why This; Therefore the Church of *England* is not the Church of Christ. Who ever said it was? It is *a* Church; But does not, like That of *Rome*, pretend to be *the* Church. If then they alter the Conclusion, and make it run Thus: Therefore the Church of *England* is not *a* Church of Christ; the Conclusion does not follow from the Premises; the whole Structure of the Argument being false, according to the Rules of * Arguing; with which it would be absurd to trouble This Audience. If they put it Thus: *A* true Church of Christ cannot fail; but the Church of *England* has fail'd; I deny Both Propositions. And the Disproof of Them will be a full Answer to This Argument.

As to the First; There is no Promise of Indefectibility made by our Saviour to *any particular* Church (and we have proved That of *Rome* itself to be no more) but to the Church in general. A true particular Church may be extinguished:

Many

* There being Four Terms in the Syllogism.

Many actually are so; As some in *Asia*, and *Africa*. Were not the *Seven Churches* to which St. *John* wrote, true Churches? And where are they Now? Where are the Churches of *Carthage*, and *Hippo*, and several Others? God always had, and always will have, a true Church upon Earth; but in what Part of the World, he has no where promised.

As to the 2d Proposition; Their Church, they boast, has not failed. We do not say it has; though it has, and does, come much nearer to it than Ours: but it *may* fail, as Others have actually done. But Ours, they affirm, has fail'd already. How so? If we look backwards, as we may observe by the way; It is older than Theirs. According to the best Accounts we have, there was a Christian Church in *Britain*, even before there was one at *Rome*: And This is acknowledged by Some of the most Learned and Eminent of their own * Communion. And is it not in Being now? It *may* fail, 'tis true; And so may Theirs, or any Other. For our Saviour's Promise,

as

* *Baronius*, and *Suarez*. See Bishop *Bull*'s *Corruptions of the Church of Rome*, published by Dr. *Hickes*. P. 283.

as I said Before, was not made to any particular Church.

But they tell us, We failed during the *Prevalency* of what we call *Popery* as a corrupt Religion, 'till the *Time* of our pretended *Reformation*: For where was our Church and Religion during all That time? I answer, 1st. By dating its Failure from That Period, They seem to acknowledge that it was in *Being before*; which shews that, even according to Them, We have *Antiquity* on our side, and They are *Innovators*. For about 800 Years had past, before the Time from which they date our pretended Failure. 2dly. As to the *Externals* of the Church, Government, Succession of Bishops, Discipline, Sacraments, &c. we answer, we were among *Them* during all that Time: And acknowledge that they were, and are, a true Church with Regard to Those Externals. 3dly. As to *Doctrines*; They must be distinguish'd into two Kinds; *Positive*; i. e. Those which are held in common by Them, and Us, and all Christians: And *Negative*; i. e. Those which we hold in Contradiction to Them, and are so many Protestations against Their Errors. The
Former

Former were delivered down to us through *all Ages* of the Church, from Christ, and his Apostles, to This Day; through several *hundreds* of Years, *pure* and *unmix'd*; through many *more*, mingled with *grievous Corruptions*, from which we at last *reform'd*: And we heartily wish all other Churches, infected with them, had done the like. As to the *Latter*; If They ask us Where were our Doctrines during That Time, or before it, (that we may, by the Way, take in That too) *as* contra-distinguished to Theirs, *as* Protestations against them, or under *That Form*? The Question is sophistical and ridiculous: For with respect to the Time *before* it, how could Any *reform* from Popery, before Popery was in *being*? or *protest*, when there was nothing to be *protested against*? With respect to the Times when Popery *prevail'd* without Opposition, to ask us Where our *negative* Doctrines *Then* were, I mean *as* negative, or under That form, is to ask us, Where was the Reformation *before* the Reformation? To ask a Man recovered of a Distemper, Where was his *healthy* Constitution while he was *sick*? Which is manifestly senseless, and absurd.

But

But if we are further interrogated, Where were our *distinguishing* Doctrines, as to *Sum* and *Substance*, before the Reformation? We answer, they were, where Theirs never were, in the Scriptures; (And there they are still) and in the Universal Church of Christ for about 600 Years; during which Time Theirs were never heard of. For let Us, in our Turn, having answered Their Challenge, be permitted to make one to Them. It has indeed been often made; and never yet answered: nor ever will, or can be. Or if it can; let us see it, and we will give up the whole Cause. Where was *Their* Religion for about the First 600 Years after Christ? Let them shew us, in Those times, Transubstantiation, the Pope's Supremacy, Image-Worship, Prayers in an unknown Tongue, Communion in one Kind, and the rest of the Practices and Doctrines, concerning which we differ from them, as being the Practices and Doctrines of the Catholick Church: I say, let them shew us These; and there is an End of the Controversy. But they cannot do it: There were no such Things in the primitive Church; any more than in the

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Scriptures. Therefore they are *Innovations*, and *Corruptions*. And This, I hope, may be a sufficient Answer to their famous Question; *Where was your Church and Religion before Luther?*

Their other Argument stands Thus. If Their Church was so corrupt as We pretend; it was really no Church at all. From whence it will follow, 1st. That for a long Time there was no Church upon Earth, contrary to our Saviour's Promise. 2dly. That it could not be reformed: For we cannot reform what is not in Being; and, consequently, our pretended Reformed Church is a mere Nothing. I answer; 1st. Here again they go upon their old precarious and most false Supposition, That They are the *only Christians* in the World; that there neither is, nor ever was, any Church, but Theirs. Whereas had Theirs totally failed, and been swept off from the Face of the Earth (as I believe it one Day will be, when Others will prosper and flourish) our Saviour's Promise had not failed with it; because there were, and are, many other Churches in the World; the *Greek*, or *Eastern* ones particularly; which

which never acknowledged the least Dependence upon the See of *Rome*.

2dly. From Their Church's being so *corrupt* as We affirm, it does not follow that it was, or is, *no Church at all*. It was, and is, most abominably *vitiating* and *depraved*; but yet a *true Church*. *True*, I mean, in *one* Sense of the Word; for it is certainly *not* so in *another*. It is *true*, as the Word means *real*; not *true*, as it means *right*, or *sound*. It has all the essential Parts; but even in *Them* it is so corrupted, that we cannot be of its Communion without grievous Sin, and extreme Hazard of our Souls. A *Man* who has the *Plague*, is a *true Man*, *i. e.* has all the Essentials of a Man; but he is commonly said to be an *undone*, *lost* Man; and we all know it is by no means safe to be in his Company. The Use of This plain and most true Distinction will appear in the Sequel. To proceed therefore;

They go on, endeavouring to prove their Point from our own Assertions: And say, 1st. We charge them with *Idolatry*; but no *Idolatry* can consist with a *true Church*. I answer: If They mean a *right* and *sound*

Church; we grant it. If They mean a Church, which *barely exists*, or is in Being; we deny it. The *Jews*, when overrun with Idolatry, were owned by God as *his Church*, and People; and, in their worst State, he sent *Prophets* among them. Even the corrupt Majority were a *true Church*, in One of the Senses laid down; but only the 7000, in *Elijah's Time*, who had not bowed the Knee to *Baal*, were so in the Other.

2dly, and 3dly, They draw Two Arguments from the 19th Article of our Church; Where it is asserted, that "The
" visible Church is a Congregation of
" faithful Men, in which the *pure Word*
" *of God is preached*; and the *Sacraments*
" *duly administer'd.*" But, according to Us, They alledge, the *pure Word of God* is not *preached*, nor the *Sacraments duly administer'd*, in the Church of *Rome*; nor were so, when we made the pretended Reformation: Therefore, according to Us, The Church of *Rome* is not, and Then was not, *the visible*, nor *a visible Church of Christ*. I answer, We grant it all with the Distinction before alledged. It appears from the Words, *A Congregation*
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tion of *FAITHFUL* Men, that the Definition given in the Article, is of the Church *visible*, in a *Theological*, not a *Civil* Sense; or, more plainly, of the Church *Catholick*, and true, *morally*, and *religiously*; *i. e.* *right* and *sound*; not *real*, or *barely* having a *Being*. In which Latter Signification, it is not destroyed by having the *Sacraments unduly administer'd*. Nor is it, 2dly, by *false Doctrine*. By Both These it ceases to be a *good*, but not to be a *real*, Church: By Both it is exceedingly *corrupted*, but not *destroyed*. Or if you will have it otherwise; it is by them destroyed as to its *Well-being*, but not as to its *Being*. For even by being in an exceeding ill State a Man is commonly said (and the same may be said of a Church) to *perish*, be *destroyed*, *lost*, *ruined*, and *undone*. But the Corruptions here mentioned are not inconsistent with the Being of a Church: *Idolatry* itself is not; and nothing, but total *Apostacy*, can be worse than That. The *Sacraments* may be *unduly* administer'd, and yet retain all the *Essentials* of a Sacrament. And as to *false Doctrine*; what will the Romanists say of the whole Church in a man-

ner, both Eastern, and Western, when it was overspread with *Arianism*? Did it *cease* to be a Church? If so; how came it to be *reformed*? Or will They say it was not reformed, when the *Arian* Heresy was suppressed? What then becomes of their own Church, among others? What do *They themselves* mean by endeavouring to reform *Us*? According to Them, we are corrupt in Doctrine, and Discipline, and every thing else; and are no Church at all. Suppose then the whole Church of *England* should go over to That of *Rome*; Either it would become a true Church, or it would not. If it would not; why should it go over? If it would; what would make it so? A *Reconciliation* with Them, They will say. But can a bare *Reconciliation* of *Nothing* with *Something*, make *Nothing become Something*? Or rather, can *Nothing* be *reconciled* at all? If They reply, They would make us a Church, though at present We are None, by giving us true, and valid Ordination of Ministers, which now we want; We will here, for Argument's Sake, tho' it is most false, suppose That to be really the Case: And if we do; sure we may be allow'd,
for

for Argument's Sake too at least, to *suppose* it were otherwise, and that the Case were the same with *Us* as to *Them*, as we *say* it is with *Them* as to *Us*: *i. e.* That our Orders were valid, and all other Essentials of a Church remained with us; only that we were tainted with many, and most grievous Corruptions. I ask then; Would They think us, as a Church, capable of being reformed, and think it worth their While to attempt our Reformation? If They would; Then our Corruptions would not make us cease to be a Church: Which is what we affirm of Them. If They would not: We ask, Why? They endeavour to convert us, as they call it, *now*; when, as They affirm, our Orders are not valid, and should we be in a worse Condition, if They were? Not to repeat the Argument above-mentioned, drawn from the Corruptions of *Arianism*, and the Reformation from them. If They tell us, We beg the Question by even *supposing* we could have valid Ordination, in a State of Separation from Them; it is as easy for us to answer, that *They* beg the Question by supposing

the contrary. But of This in due Time, and Place.

To return therefore: Their Church was, and is most corrupt, but still a Church it was, and is; therefore capable of being reformed: and in part actually was so. I mean many Churches which were once in Communion with her, in Subjection to her, and Partakers of her Sins, shook off Hers, and their own Corruptions, separated from her, and reformed Themselves. By what *Right*, and *Authority*, They did so, is

V. The Fifth, and last Point to be considered. To justify such a *Change* as That of which we are speaking, Two Things must concur; A sufficient *Cause*, and sufficient *Authority*. The First will be of Course considered; when we come to lay open the particular Corruptions of the Romanists; which made it *unlawful* for us to continue among them, and consequently made a *Separation* necessary. As to the Other, which we are now to consider; Loud is their Outcry against us upon this Article. How could a few, inconsiderable, private Persons, such as *Luther*,

ther, and the Rest, take upon Them to be wiser than the whole Church, and all the Christian World for so many Ages? What Authority had They to make, or begin, such a Change? Nay, What Authority had Kings, and Princes, States, and Parliaments, or any Temporal Powers upon Earth, to meddle so deeply in Matters purely spiritual, and presume to reform Religion, even supposing it were corrupted? And here They think Themselves unanswerably sharp upon us, while They call our Church, and Religion, a *State-Church*, and Religion, a *Parliament-Church*, and Religion; not without many a tart Reflection upon Us here in *England*, taken from the Character and Morals of *Henry VIII.* who, as they would have it believed, was the *prime Agent* in our pretended *Reformation*, the first Mover in it, and the original Contriver and Designer of it. To all which Heap of Absurdity, Misrepresentation, Falshood, and Scandal, I answer,

1st. That when the *grossest*, and *most palpable* Corruptions prevail, though never so *universally*; Every *particular* Person, endued with the Gift of common Reason,

has a Right to *dissent* from them, *protest* against them, and endeavour a *Reformation* of them. If This be not granted; the Consequence will be, that, contrary to the Doctrine of holy Scripture, as well as the Dictates of right Reason, we must *follow a Multitude to do Evil*, because it is a *Multitude*; or that *General* Corruptions must not be *reformed*, because They are *General*. At This rate, whenever the World is universally wicked; for That very Reason it ought to continue in its Wickedness. Ay; but *who shall be Judge*, whether it be wicked, or No? A few private Persons? Or the whole Church? I answer; In *plain; notorious, self-evident* Cases, a *single Person* may judge against the *whole Church*, or the *whole World*. Should all Mankind tell me that Murder, and Adultery are lawful; I would not believe them. And every single Person, who has the Gift of common Reason, and makes a true Use of it, must, and will, say the same for Himself. Should the whole World besides assert, that what we see, feel, and taste to be a *Piece of Bread is a human Body*; that the *Priest*, pronouncing a few Words, can
turn

turn a *Piece of Bread* into God, that *Images must be worshipped*, when God expressly says They must *not*, &c. in such Cases a wise and good Man will, and must, stand *alone*, by himself, against the whole World; and say of the Divine Laws, the first Principles of Morality, his Reason, and his Senses, what St. *Peter* did of his Master; *Though all Men should deny thee, yet will not I deny thee in any wise.* Nay, suppose a far greater Authority than That of all Mankind, uninspired, and consequently fallible; we must, in such a Case, reject it: if we will believe one who was divinely inspired, and as such infallible. *Though we, or an Angel from Heaven* (says St. *Paul*) *preach any other Gospel unto you, than that which ye have received, let him be accursed.* Gal. i. 8. Even an Apostle working Miracles, even an Angel from Heaven, was to be rejected, nay to be accursed; if he falsify'd or corrupted the pure Religion of Christ: Were such a Thing to be conceived possible. And is the Church of *Rome* superiour to the Apostles, to the Angels? Is She so? Or was She ever so? But She *has taught another Gospel, directly contrary to That of Christ.*
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She therefore, who is so very liberal of her *Anathemas*, and *Curses* upon *Others*, is Here *herself* anathematiz'd with a Vengeance, by *One* whose Authority She herself *acknowledges* to be *Divine*: Though, after all, in one, and That the best Sense, such a Person as I am now supposing does not stand alone; while he differs from the whole World. For he has the divine Laws, the first Principles of Reason and Morality, God, and the holy Angels on his Side.

What first awakened *Luther*, was the most infamous and execrable Practice of *Selling Indulgences*; that is, the Pope's *encouraging* People in their *Wickedness*, upon Condition of Their giving Him so much *Money*. I ask, whether any one single Person whatsoever, though the whole World were against him, had not a Right to cry out against such an Abomination?

Not that *Luther* was the first who declared against the Errors, and Corruptions of the *Romish Church*. Many a Stand had been made against them before his Time, by *Berengarius*, *Wickliff*, *John Husse*,

Husse, Jerom of Prague, and several Others.

For many Ages, indeed, Those Corruptions reigned with little or no Controul. And here it will be worth while to observe, in Passing, what was the State of Religion, and Morality, during That time; or indeed in all times, though not quite so much as Then, from That Period in which Popery may be said to have been considerably established, to the Dawn of the Reformation; *i. e.* from the Latter end of the Eighth Century, to the Beginning of the Sixteenth. According to the Account given of it by their * *own Writers*, during That Time, especially in the 9th, 10th, 11th, 12th, and 13th Centuries, and yet most especially in the 10th, when Popery was at its greatest Height, and rode triumphant; I say, during That Time, according to *their own Account*, the grossest Ignorance, Stupidity, Madness, Infatuation, Immorality, and Vice, overspread the whole Papal World, from the Pope upon his Throne, to the meanest

* See them cited by Dr. Tillotson in his *Rule of Faith*. P. 718. to 722. and Dr. Cave, in his *Chartophylax Ecclesiasticus. Sæculum Obscurum*. p. 173.

est of the Laity. For 150 Years particularly, out of 50 Popes, there was scarce one but was extremely wicked. The most infamous of Strumpets had Power enough to advance the Partakers of their Adulteries and Fornications to the Dignity of the Popedom; and They again advanced Boys, and Buffoons, to Bishopricks, and other Ecclesiastical Dignities. Many, if not the Generality, of the Clergy, were so ignorant; that they could neither write, nor read: The Monasteries, Nunneries, and such like *Religious* Houses, as they were called, were so many Stews, or Nurseries of Lewdness: And both Clergy, and Laity, seemed to contend, and strive with each other, which of the two should be most prophane, debauch'd, and, in all respects, vicious. Such was the State of the *Holy* Roman Catholick Church for about 700 Years: *i. e.* While she ruled all, with little or no Opposition. Which, by the way too, must needs give us an amiable Idea of That Religion; which, when left to itself, and having its perfect Work upon Men, naturally produces such Fruit in their Lives and Conversations.

Now

Now, would it have been any *Crime*, if a *Noah* in that wicked World, a *Lot* in That *Sodom*, had openly declar'd against its Vices, and preached Repentance? And would he not have had an undoubted *Right* to do so? Yes; to declare against *Immorality*, but by no means against the *Authority of the Church*. Why, in the Case we have been now representing, it was the *Authority of the Church* that supported That *Immorality*; and what shall we do Then? Besides; there is certainly the same Right to declare against *notorious Falshoods*, and *Errors in Faith*, or *Principles*, as against *Immorality*, and *Vice*; against wicked *Doctrines*, as against wicked *Practices*. There is the same Reason for the former, as for the latter; or rather a stronger.

2dly. According to This Arguing of theirs (as I before hinted, under the Head of Church-Authority, and Private Judgment) the *Reformation* of the *Jewish Church* by *Christianity* was *unlawful*, and *Christianity* itself a *false Religion*. When our Saviour preached upon Earth, the *Jewish Nation* in general, and the *Governours* of their *Church* especially, were most

most averſe from Him, and his Doctrine, and oppoſed Both with their utmoſt Power and Authority. Was it therefore unlawful to embrace his Religion? If it was; Farewel *Chriſtianity*: If it was Not; Then we are not always bound to believe as the *Church believes*, nor to be always of the popular, and prevailing Side. It will be vain to alledge, that the Caſe is altered by our Saviour's *Miracles*, and *heavenly Doctrine*: For ſtill the *Church* condemned both his *Doctrine*, and his *Miracles*; the one as falſe, and blaſphemous, the other as wrought by the Devil. Notwithſtanding his Doctrine, and Miracles, and in oppoſition to Both, the Argument was, *Have any of the Rulers, or of the Phariſees, believed on him?* But *This People*, (i. e. Thoſe who were embracing his Religion) *who knoweth not the Law, are accuſed.* John vii. 48, 49. So here is *Church-Authority*, and *Church-Cuſing*; as exactly in the Stile of *Rome*, as if the Land of *Ju-dæa* had been the Land of *Italy*.

3dly. The firſt Reformers, *Luther, Zuinglius, Melanchthon, Bucer, Calvin, &c.* were not *inconſiderable* Perſons; but very far from it. They were ſome of the
greateſt

greatest and most learned Men of their Age; and supported their Doctrines against Popery by Arguments which were never yet *answered*; though zealously, and fiercely *opposed*. That they had their *Faults*, and *Errors*, and in some Things *differed* from *one Another*, is an Argument of no Weight: It may be urged against the *Apostles*, as well as against *Them*. To which it may be added, That the very greatest, perhaps, and most learned Man of That Age, *Erasmus* by Name, is well known to have been a Protestant in his Heart; He could never be prevailed with to write against *Luther*, in any of the great Points upon which Popery depends: And has Himself sufficiently exposed many of its Follies, and Corruptions.

4thly. The Reformers, after all, did not oppose the *whole Christian World*; Though if They had, That, as we have seen, would have been no just Prejudice against them. But, I say, They really did not. For I must again put our Adversaries in Mind, that they neither are, nor ever were, the whole Christian World, nor any Thing like it. Even in Those dark, and dismal Ages, which I have
above

above described; the *Greek*, or *Eastern*, Churches had nothing to do with the See of *Rome*, and never owned its Authority.

5thly, and Lastly, when the *Reformation* spread; whole *Kingdoms*, *States*, and *Churches* reformed themselves by the *supreme* Act of the *Legislature*, by *publick* Authority, both *Ecclesiastical* and *Civil*. I say, by *Both*: And That is enough to silence their idle Clamours, about a *State* or *Parliament-Church*, and *Religion*. The Reformation was not made by the *Temporal Power only*; but by the *Temporal*, and *Spiritual*, acting in *Conjunction*. And is there any thing irregular, or absurd in This? Surely the *Civil Government* has a *Right* and *Authority* to *assist* the *Church*; and *countenance* true *Religion*. Otherwise, what shall we say of the Reformation of the *Jewish Church* by *Josiah*? Is he condemned for it in *Scripture*? Or is he not highly applauded for it? And as to the *State of Christianity*; will the *Church of Rome* condemn *Constantine the Great* for so far intermeddling in *Religion*, as to preside at the *Council of Nice*, and endeavour by his *Edicts* to suppress *Arianism*? Much the same may be said of all good
Christian

Christian Princes in all Ages. And is it not agreeable both to Reason and Scripture, that human Laws should enforce, and guard the divine? This was always the Practice, 'till the *Papal Usurpation*: But now, it seems, it is allowable for the *Pope* to meddle even with *Temporal Matters* in the Dominions of *other* Princes; but not for Them to meddle with *Spiritual* ones, even in their *own*.

As for *Henry VIII.* They may take Him back to Themselves; for he is *Theirs*, not *Ours*. It is true, he did some things which *conduced* to the Reformation; and was an *Instrument* of it, though he never *intended* to be so. I mean he never intended to carry the Reformation so far as it went; being, in the main, a fiery and burning Zealot for the *Romish* Doctrines and Practices. And therefore *so much* of the Reformation as He really *did* intend, was not a Reformation of *Religion* as *such*; but a Change of some Things, in order to the Gratification of his own Passions, and the Advancement of his own *temporal* Interest. Not but that (as it will appear hereafter) what He did against the *Pope* he had sufficient *Right*, and *Authority*

ity to do; whatever were his *Design* in doing it, or the *Principle* upon which he acted. But supposing Him to have been wholly *Ours*, and moreover to have been as *wicked* as They can imagine; Did they never hear that God's Providence often brings *Good* out of *Evil*, and turns even the *Sins* of Men to his own *Glory*? Did they never hear of his making wicked Princes his Instruments in executing his most wise and holy Purposes? The Question between us is of *Things*, not of *Persons*: By *whomsoever* our Reformation was introduced, a true and real Reformation it is: *That* We insist upon; *That* We pretend to prove: Let Them prove the Contrary, if they are able.

Besides, and to put it at the worst; K. *Henry VIII.* was as good a Prince, and as good a Man, as the Emperor *Phocas*, (if we may properly call him Emperor) who First encouraged the Pope's Supremacy. The Former at least had a most undoubted, and indisputable Title to the Crown; which the other had no manner of Pre-
tence to.

With as little Reason (that we may here observe it by the Way) do They ob-
ject

ject against our Reformation upon the Score of some *Irregularities* with which it may be attended; *Excesses* in some Places, *Defects* in Others, and *Faults* in all. Admitting This to be true; It is Nothing to the Purpose. While Men are Men, it is scarce possible that even the Best of great Changes should be effected without a Mixture of some Imperfection. As Things *now* stand, Our Religion is pure; Theirs is most corrupt and depraved.

And as to the *Authority* by which the Reformation was made; I have shewn it to be warrantable, and legal.

No, say They; You have shewn no such Thing. For still the pretended Reformers rebelled against the Pope: who was, and is, Christ's Vicar on Earth; had, and has, an absolute, uncontrollable Authority over all Churches. So we are come to That grand Article, *The Pope's Supremacy*. This, indeed, is one of the Articles of the *Trent-Council*; which I mentioned as some of the *particular* Doctrines of Popery: And accordingly it *might* very well be considered among *Them*. But though in That Sense it be *particular*; yet in another, it is *general*, forasmuch as it

it is of a most wide, and extensive Influence. I shall therefore chuse to discuss it in This Place; to which, in truth, it most properly belongs.

We answer then; We had a Right and Authority to reform, notwithstanding the pretended Supremacy of the Pope: For merely pretended it is; a mere Tyranny, and Usurpation. Their Arguing from St. *Peter's* Supremacy over the Apostles, to That of the Pope over the Church, is groundless, and vain. For, 1st. St. *Peter* Himself had no such Supremacy. He might be, indeed, *prime*, or *chief* of the Apostles in *some respects*; as in *personal Worth*, or Excellence; in *Reputation* and Esteem; and perhaps, as a Consequence of Both, in *Order*, and *Precedency*: But all This infers not *Authority*, *Command*, *Power*, or *Jurisdiction*. And that He had none over Them, is evident. If he had; it cannot be conceived but that a Point of so *vast Importance* would have been not only delivered in Scripture, but deliver'd in the *plainest* and *strongest* Expressions: And particularly that the Highest Titles would have been given to St. *Peter*; such as *Arch-Apostle*, *Supreme* of
the

the Apostles, or the like. We should have had an Account of at least *one Appeal* made to him; of at least one Doubt, or Dispute, (as there were some among the Apostles) determined and decided by him; In short, of some Act or other denoting This Supremacy, and paramount Jurisdiction. Whereas there is not *one Word* of all This, in Scripture; but a great deal *against* it. He himself in his Epistles is so far from asserting any such Power (as he ought to have done, had he been invested with such a Power) that he in effect disclaims it. *The Elders which are among you I exhort; who also am an Elder.* 1 Pet. v. 1. He *exhorts*, not *commands*: He *also* is an *Elder*, *i. e.* as Others are. In the Original it is Συμπρεσβύτερος *Co-Elder*. It is true a Governour *may exhort* a Subject; but he does not *only* exhort; He *commands* too: But where do we find St. Peter's Commands to his Fellow-Apostles, or indeed to Any Body else? Though I grant, he might justly command any Members of the Church, except the Apostles: But so might every other Apostle, as well as He. A Bishop, it is likewise granted, calls his Presbyters Brethren: But he exercises *Authority*

thority over them too: Where does St. Peter so over the other Apostles? Our Saviour gave them all their Commission jointly, and equally: — Go YE, and teach all Nations, &c. Lo I am with YOU always, &c. Receive YE the Holy Ghost. — Whosoever Sins YE remit, they are remitted unto them; whosoever Sins YE retain, they are retained. St. Paul asserts, that He is inferiour to none of the Apostles: Nay, there is in Scripture much more said of Him, than of St. Peter; particularly in Those Words of his — *That which cometh upon me daily, the Care of All the Churches.* 2 Cor. xi. 28. And again, 1 Cor. vii. 17. *So ordain I in all Churches.* If there were any supreme Apostle; one would think St. Paul, not St. Peter, were the Man. Again; Our Saviour was so far from conferring Supremacy upon any One of the Apostles; that when there was a Strife among them which should be the Greatest; He said unto them, *The Kings of the Gentiles exercise Lordship over them: But Ye shall not be so; but He that is greatest among You, let him be as the Younger, and He that is Chief, as he that doth Serve.* Luke

Luke xxi. 25, 26. And more plainly, *Matth. xx. 26, 27. Whosoever will be (i. e. affects to be) great, and chief, let him be your Minister, — your Servant.* In fact, St. Peter never arrogated That Authority to himself which the *Romanists* would fasten upon him: So far from it, that He *submitted to Authority.* They that were of the *Circumcision* called him to an Account in the Case of *Cornelius.* Acts xi. And he laid before them the Reasons of his Conduct in That Affair. He was by St. *Paul withstood to the Face, because he was to be blamed:* Gal. ii. 11. And he was, upon a special Emergency, deputed, as a *Delegate, or Messenger,* by the Synod of Apostles; whose Authority therefore was manifestly superiour to His. *Acts viii. 14.*

To Our Arguments from Scripture against St. Peter's Supremacy, no greater Strength can be added, than the Weakness of *Theirs* for it. Such *Proofs* were surely never heard of. Our Saviour said to That great Apostle, *Thou art Peter, and upon this Rock I will build my Church.* Matt. xvi. 18. By This *Rock* many of the Ancient Fathers, and Learned Writers, and One of them too a Pope (before what we now call

Popery was in Being) understood not the *Person*, but the *Confession*, and *Faith*, of *St. Peter*. * Thus *St. Chrysostom*, *Theodoret*, *Origen*, and *Pope Gregory the Great*; of which last we shall have occasion to speak more hereafter, under This Article of the Pope's Supremacy. Some interpret it of our *Saviour Himself*. But be it, as our Adversaries would have it, that *St. Peter's Person* is the *Rock* here meant; the Metaphor of a *Rock* imports nothing of *Jurisdiction*. It means *Stability*, and *Support*, not *Authority*. But whatever be intended by it; the same is said of *all* the Apostles, as well as of *St. Peter*. Though our Saviour in This Place had a peculiar Reason to mention *Him* particularly (*viz.* the Noble Confession which he had just made) yet we are assured by *St. Paul*, that the Church is *built upon the Foundation of the Apostles, and Prophets, Jesus Christ himself being the chief Corner-Stone*. Eph. ii. 20. Besides; No Supremacy over the Apostles can possibly be inferred from Those Words of our Saviour to *St. Peter*: Because the Apostolick Office was constituted, and the Apostles chosen, *before* Those

* See *Barrow* on the Pope's Supremacy. P. 56.

Those Words were spoken; therefore could not, *in vertue of them*, be built, or founded upon Him. Or if This Expression does denote any *Eminency* in St. Peter; it may very well be accounted for, with respect to his *Personal Excellence*, and Worth; but infers nothing of *Aathority*, or *Jurisdiction*.

Their next Argument is, in effect, the same: From the very next Words of our Saviour. *And I will give unto Thee the Keys of the Kingdom of Heaven.* Mat. xvi. 19. But did This give him a Supremacy over the Apostles? Did He with Those Keys admit *Them* into the Kingdom of Heaven (*i. e.* the Church) who were already admitted into it; being long since called and chosen by our Saviour Himself? All Parties understand the Power of the Keys, as equivalent to That of *binding*, and *loosing*: Which is added by our Saviour in the next Words. *And whatsoever thou shalt bind on Earth, shall be bound in Heaven; and whatsoever thou shalt loose on Earth, shall be loosed in Heaven.* But This very Power is given to *all* the Apostles in the very same Words: *Matth. xviii. 18.*

Their last Argument from Scripture is so frivolous; that I can scarce prevail with myself to mention it. Our Saviour said to St. *Peter*, *Feed my Sheep*. But was He therefore supreme over the Apostles? Does *Feeding the Sheep* imply Supremacy over the other Shepherds? Were not all Apostles to feed their Lord's Sheep, as well as St. *Peter*? Nay, is it not the Office of all Christ's Ministers, *inferiour*, as well as *superiour*, in all Ages of the World? Much more might be added; but I am ashamed of such Trifling. For the same Reason I shall not answer their curious Arguments from St. *Peter's walking on the Sea*; from his *miraculous Draught of Fishes*; from the *Change of his Name*; and many more Topicks of equal Weight. For there is scarce *any thing* remarkable which he *did*, or *suffered*; scarce any thing remarkable that *happened* to Him, but They urge as an Argument of his Supremacy. "To be even with them (*says* a most learned Writer * upon This Subject) I might assert the Primacy of St. *John*; and to That Purpose might alledge his Prerogatives (which indeed

" may

* *Barrow* on the Pope's Supremacy. P. 66.

“ may seem greater than Those of St. *Peter*) namely, That He was the beloved Disciple; that He leaned on our Lord's Breast; that St. *Peter*, not presuming to ask our Lord a Question, desired *Him* to do it, as having a more special Confidence with our Lord; that St. *John* did higher Service to the Church, and all Posterity, by writing not only more Epistles, but also a most divine Gospel, and a sublime Prophecy concerning the State of the Church; that St. *John* did out-run *Peter*, and came first to the Sepulchre; (in which Passages such acute Devisers would find out marvellous Significancy) that he outlived all the Apostles, and Thence was most fit to be universal Pastor.

Besides what I have alledged against each of their Proofs in particular; there is one general Answer to all of them, and That an unanswerable one. *Whatever* be the Sense of the Texts abovesited; it *cannot* be *That* which the *Romanists* would put upon them. *Our Saviour* could not *mean* them so; because He elsewhere, as we have seen, forbids all Affectation of Primacy among his Apostles.

Those *Apostles*, and St. *Peter* Himself, among the rest, could not *understand* them so; because, as we have likewise seen, the *whole Tenour* of their *Writings*, and *Practices*, declares the Contrary.

To what has been said from Scripture, I will add one Argument from Reason; as I find it urged by the excellent Author above-mentioned. * “ If St. *Peter* had
 “ been appointed Sovereign of the Church;
 “ it seemeth that it should have been requisite that he should have *outlived* all
 “ the *Apostles*.” “ For then [he means if he had been *Sovereign*, and *died*, as he actually *did*, before some one, or more, of the *other Apostles*] “ either the Church
 “ must have *wanted a Head*; or there
 “ must have been an inextricable Controversy, *who That Head* was. St. *Peter*
 “ died long before St. *John* (as all agree)
 “ and perhaps before divers others of the
 “ *Apostles*. Now, after his Departure,
 “ did the Church want a Head? Then it
 “ might before, and after, have *None*;
 “ and our Adversaries lose the *main*
 “ *Ground* of their Pretence. Did *one* of
 “ the *Apostles* become Head? Which of
 “ them

* *Barrow* on the Pope's Supremacy. P. 52.

“ them was it? Upon *what* Ground did
 “ he *assume* the Headship? Or *who* con-
 “ *ferred* it on him? *Who* ever *acknow-*
 “ *ledged* any such thing? Or *where* is
 “ there any *Report* about it? Was any *other*
 “ Person [not an Apostle] made Head?
 “ (suppose the Bishop of *Rome*, who on-
 “ ly pretended thereto) then did St. *John*,
 “ and other *Apostles*, become *subject* to
 “ one in degree *inferiour* to them: Then
 “ what becometh of St. *Paul's* first *Apo-*
 “ *stles*, *secondly* *Prophets*, *thirdly* *Teach-*
 “ *ers*? What do all the *Apostolical* *Privi-*
 “ *leges* come to; when St. *John* must be
 “ at the *Command* of *Linus*, and *Cletus*,
 “ and *Clemens*, and of I know not who
 “ besides? Was it not a great Absurdity
 “ for the *Apostles* to *truckle* under the *Pa-*
 “ *stors*, and *Teachers* of *Rome*?” Thus
 He: and if there were no other Argument
 against the Pope's Supremacy, as there are
 an hundred unanswerable ones; This alone
 would, I think, be sufficient to determine
 the whole Controversy.

The same learned Writer has largely
 shewn, that the *primitive Fathers*, and
 the *whole Church* of Christ for *many*, and
 Those (according to the *Confession* of *All*)

the *purest* Ages, *never dreamt* of This Supremacy in St. *Peter*, for which our Adversaries contend. Some of them indeed give him *very high* Titles; but then They give *as high*, or *higher*, to *Other* Apostles, especially St. *John*, St. *James*, and St. *Paul*: of which Last particularly, St. *Chrysostom* says, *None was greater than He; yea, none equal to Him.* And Pope *Gregory I.* says of him, That he was made Head of the Nations, because he obtained *Principatum totius Ecclesiæ*, the Principality of the whole Church. Here again one would think, that if there were *any* such Monarch among the Apostles as our Adversaries contend for; St. *Paul*, not St. *Peter*, should be the Man; and That in the Judgment of one of the most illustrious Popes the Church of *Rome* has to boast of. But

2dly. Suppose St. *Peter* to have had such a Supremacy, as we have demonstrated he had *Not*; What is That to the *Popes*, or *Bishops* of *Rome*? “Why St. *Peter* was Pope, or Bishop of *Rome*;” and as to his Successors, the Consequence is evident.” The *Consequence* shall be considered hereafter. At present I observe,

observe, that the *Fact* was never yet *proved*; nay, there is very *strong*, almost demonstrative, *Proof* of the *Contrary*. It is allowed by All, that (if he were ever Bishop of *Rome*) He was Bishop of *Antioch* first: I mean so far as any *Apostle* might be called a *Bishop*; which indeed was *improperly*, and not in the Sense in which the Word is *now* used. It is moreover certain, and agreed by Every body, that *St. Paul* was as much Bishop of *Rome*, as *St. Peter*. But now, according to the Canons, and constant Practice of the primitive Church, a *Bishop* could not *remove* from one See to another: And, according to the Laws and Practice of all Churches in all Ages, as well as the Nature and Reason of the Thing, there cannot, and never could be, *two Bishops* of the same See, at the same Time. And is it to be conceived, that any Law should be made by the Church contrary to the Practice of *St. Peter*? But

3dly. Suppose yet farther, that *St. Peter* was Supreme, as They would have him; and likewise Bishop of *Rome*: It by no means follows, that He who succeeds a Man in his *Bishoprick*, succeeds him in

every thing else; Not in his Estate, for Example, if He had Any. For there is a mighty Difference between a *Successor* and an *Heir*. Nor does an *Heir* succeed him, whose *Heir* he is, in *all* Things: Not in his personal Accomplishments, Power, Offices, &c. But be He his *Heir*, or *Successor*, or Both, he may succeed him only in *some* Things. St. *Peter* (supposing him to have been Bishop of *Rome*) was also an *Apostle*: Does it therefore follow, that the next Bishop of *Rome* was an *Apostle*? And so downwards? It is plain that whatever Eminency He had, it was either *personal*, or belonged to him *as* an *Apostle*; and consequently was not derivable to the Bishops of *Rome*, in vertue of their succeeding him as such.

4thly, and Lastly, It is notorious, and most evident from the whole *Stream of History*, and the Writings of the Ancients, that *in Fact* no Supremacy of the Pope was *ever heard of*, or *pretended to*, 'till about 600 Years after Christ: That the Bishop of *Rome* was, 'till then, regarded as upon an equal Foot, in Point of Jurisdiction, with other Bishops; Witness (among innumerable other Instances) the

the Behaviour of *St. Cyprian*, and *Firmitian*, to *Pope Stephen*; the two First charging the Last with Insolence, Arrogance, Falshood, and Treachery: That divers Popes were anathematiz'd, and excommunicated, as *Liberius*, and *Honorius*, before named. Are These Things consistent with the Pope's Supremacy, and Universal Monarchy over *Christendom*? Great Honours, it is true, were paid to the *See* of *Rome*; and very justly: Because the *City of Rome* had for so many Ages been the *Seat of the Empire*. But *Honour*, or *Precedency*, is one Thing; and *Jurisdiction*, or *Authority*, much more *Supremacy*, is quite another. 'Till the Period just now mentioned, *viz.* The Beginning of the 7th Century, the Title of *Universal Bishop* was never arrogated by Any. So far otherwise; that about That very Time, *Pope Gregory I.* commonly called *the Great*, grievously complained of *John*, Patriarch of *Constantinople*, for assuming it; and pronounced Him the Fore-runner of Antichrist, who should arrogate such a Title to Himself. And yet That Pope's next Successor, but One, *Boniface III.* laid Claim to it, and had it conferred upon

upon him by That Monster of Villany *Phocas*, who, from a Plebeian made himself Emperor, having murdered his Master the Emperor *Mauritius*, with his Wife, and Children. He, I say, it was who first gave the Title of *Oecumenical*, or *Universal Bishop*, to the Pope of Rome; as it is natural for one Tyrant and Usurper to countenance the Pretensions of Another. How Those Pretensions have by Fraud, and Violence, by Wars, Treachery, and Murder, by the Follies, Vices, Distresses, or Interests of Temporal Princes, been since supported, more, or less, (for They were scarce any where, for any considerable Time, fully submitted to) it would be an endless Task to recite. What has been said, though very briefly, may suffice to shew, that the *Pope's Supremacy* is a *gross Usurpation*; and that the Arguments to defend it are supported by downright Impudence, and nothing else.

I have hitherto been arguing with Those, who roundly assert the Pope's Supremacy in the *highest* and *strongest* Terms. As for Those who maintain it in a *certain Sense*, *i. e.* a *limited* one; Their Notion labours with insuperable Difficulties

Part I. *The Pope's Supremacy.* 85

Difficulties and Inconsistencies. For We may put the same Question to Them, upon This Subject, as our Saviour did to the *Jews*, concerning *the Baptism of John*: The Pope's Authority, is it *from Heaven*, or of *Men*? If of *Men*; the Arguments for it from *Scripture*, are all set aside; And moreover, the boasted *divine Right* is dwindled into a *human* one. If *from Heaven*; what *Power* upon *Earth* can *limit* a *divine* Authority? Supposing therefore, at present, the Arguments from *Scripture* for This Supremacy to be firm and conclusive; *where* has the *same* *Scripture* *set Bounds* to it? For Nothing *but* *Scripture* *can*. Or more clearly Thus: Either the Arguments for it from *Scripture* are good, and conclusive; or they are Not. If they are Not; There is an End of the *Divine* Authority; which is contrary to the *present Supposition*. If they are; Let it be shewn us how, and where, Those *Scriptures*, which gave the Pope *any* Supremacy, have *limited* That Supremacy. No Text is so much as pretended to be alleged, to prove such a Limitation. These Refiners and Distinguishers upon the Supremacy, therefore, have not in the least mended

mended the Matter: They must grant All, or None; There is no Medium; The Pope is either Supreme in the *highest* Sense, or not in *Any*.

That by throwing off *His* Tyranny, and the other Corruptions of *That* Church, we lost not our Ministerial Orders, as some of our Adversaries pretend: but that our Bishops are duly consecrated, and our Priests and Deacons duly ordained, has been long since proved to a Demonstration; Especially by two * learned Writers of Our own Church, and very lately by one of Theirs †.

In short, we freed ourselves from *His* Tyranny, by rejecting his pretended Supremacy; and from the Tyranny of *Sin*, and *Satan*, by rejecting both *That*, and the *other Corruptions of Popery*. Which brings me to the *Second Part* of my Undertaking; in which I am to consider their *particular Doctrines and Practices*.

* *Mason*, and *Bramhall*. † Author of a Book entitled, *Dissertation sur la Validité des Ordinations des Anglois*.

P O P E R Y



P O P E R Y

Truly Stated, &c.

PART II.

II. KINGS ix. 22.

What Peace, so long as the Whoredoms of thy Mother Jezebel, and her Witchcrafts, are so many?



HAVING dispatch'd the First Part of our Controversy with the Church of Rome, and considered her *general Doctrines*; I come now to display, and lay open, her *particular Corruptions* both in *Doctrine*, and *Practice*. And This I chuse to do from the Words of *Jehu* to *Joram*,

Joram, which I have just now read ; and which are very applicable to our present Purpose. When the *Romanists* ask Us, Why we do not unite with Them ; and submit ourselves to Their *holy Mother*, as They call Her, the Church of *Rome* ; at least for *Peace-sake*, and for the obtaining so valuable a Blessing, as universal Concord and Union among Christians ; Our Answer is, We cannot, even for *That*, comply with Things *unlawful* and *abominable*, as Their peculiar Doctrines and Practices are. Therefore the *Breach of Peace* is chargeable upon *Them*, not upon *Us*. *What Peace, so long as the Whoredoms of thy Mother Jezebel, and her Witchcrafts, are so many ?* The Way being cleared, by what has been said of their *General Doctrines* ; and *Infallibility*, *Papal Supremacy*, all false Reasonings from *Church-Authority*, *Catholicism*, *Indefectibility*, &c. being set aside ; we can now argue with them upon an equal Foot, and try Things by the plain Standard of *Reason*, and *Scripture*.

And, first, For the Articles and Definitions of the *general Council of Trent* ; as it is commonly, and most improperly called,

called. For it was so far from being a general Council; that it was a *pack'd Cabal* of the *Pope's Creatures*, prejudiced by *Interest*, and *judging in their own Cause*. In Pope *Pius IV's* Creed, which, as I said, contains the *Quintessence* of That Council's Doctrine, we have,

I. *Their Seven Sacraments*. If They admit our Definition of a Sacrament, *viz.* "That it is an outward visible Sign of an inward spiritual Grace, ordained by Christ himself, &c." and that it is *generally necessary to Salvation*; 'Tis plain, and They must own, that there are but Two; "That is to say, *Baptism* and the *Supper of the Lord*." These only are instituted by Christ, as *Federal Rites*; corresponding to Those of the *Jews*, *Circumcision*, and the *Passover*; and These only are *generally necessary* to Salvation. Of the other Five, which They have added, One, *viz. Extreme Unction*, is neither a Sacrament, nor any Thing else, in true Religion; but a mere *Superstition* of their own, grounded upon a gross *Misinterpretation* of one single Text of Scripture. *Is any sick among you* (says St. James) *let him call for the Elders of the Church, and let them*

them pray over him, anointing him with Oil in the Name of the Lord: And the Prayer of Faith shall save the Sick, and the Lord shall raise him up. James v. 14, 15. To omit many other Particulars which might be alledged; It is plain This was in order to *restore* a sick Person to his *Health*, not to *fit him for another World*, when he was in the Article of Death: Which Latter, according to the Papists, is the Design of Extreme Unction. As to the other Four; *Orders* indeed were instituted by Christ; but not as a *Sacrament*: They belong only to *one Set*, or *Class* of Men, therefore are not *generally necessary*; i. e. to be *received* by all. Of What *inward spiritual Grace* are *Orders* a *Sign*? They confer a *Commission* 'tis true; but *Grace* they neither *give*, nor are a *Sign of*. *Matrimony* belongs only to *one certain State* of Life, and to some certain Persons; Therefore is not *generally necessary* to Salvation, nor indeed *at all necessary*. It was not ordained by Christ: And that it either confers, or is a *Sign of*, an *invisible spiritual Grace*, Nobody sure will affirm. *Penance* was not ordained by Christ; is not generally necessary; nay, is not

not at all necessary to Salvation ; nor is it any *outward visible Sign of any inward spiritual Grace*. What seems to come nearest to the Nature of a Sacrament, as above defined, is *Confirmation* : But even This was not *ordained by Christ* ; has no Sacramental *Matter*, as *Water* in Baptism, and *Bread and Wine* in the Eucharist : In a Word, it is only a Ratification of Baptism, and the baptized Person's renewing his Vow made in it ; Which, according to our Definition, cannot amount to a *Sacrament*.

If therefore they will *not* admit our Definition of a Sacrament (and I confess the Word, like other Words of This Nature especially, has been used in various Senses) I shall not enter into a mere Logomachy, or Strife about Sounds and Phrases ; They may call Orders, Marriage, Penance, and Confirmation, *Sacraments*, if They please : We shall not quarrel with them upon That ; provided we may be allowed to insist, that They are not Sacraments *in the same Sense*, or upon the *same Foot*, with *Baptism*, and the *Supper* of the Lord ; Provided too they do not, as the Council of *Trent* does, curse to Hell all those

those who do not call them so, and who think it not *necessary to Salvation*, to *believe a Doctrine*, or rather *use a Phrase*, which was never thought of in the Christian Church, 'till it was hammered out in the Schools, and dressed up by *Peter Lombard*; when Christianity had been above 1100 Years in the World. Setting aside, I say, These Injunctions, and These Curses; I take their Doctrine of the Seven Sacraments to be the most tolerable of all their Corruptions; and to be rather *impertinent and troublesome*, than *wicked and detestable*. But the next to be considered is of a quite different Complexion: And That is,

II. *Transubstantiation*, and the *Propitiatory Sacrifice of the Mass*. Deplorable it is to consider, what Misery and Confusion so great a Part of the Western World has suffered, for the sake of That long, barbarous, fantastical, ridiculous Word! But I recall the Expression: 'Twas not for the *Word*, but for the *Money*, and *Power*, that was gotten, and secur'd by it. But to the Point: To obviate an Objection which Some make, as if *we*, in Effect, maintain'd the same Doctrine, by asserting

a *real Presence* of Christ's Body and Blood in This Sacrament; I answer, 1st. We do not make Use of That Expression. If it be urged, that we maintain the Sense of it, by saying that the Body and Blood of Christ are *verily and indeed taken*; I answer, 2dly. It follows in the next Words, *by the faithful*, i. e. *as such*; which is the same as to say by *Faith*: And That plainly means that we receive them only in a *spiritual*, not in a *corporeal*, Sense. And *This* we do *verily and indeed*; i. e. we *really*, and *truly* receive them in a *spiritual* Sense. 3dly. Whatever is meant by the Expression; our Church, at the End of the Communion-Office, and in her 28th Article, has sufficiently explained herself as to This Matter; declaring what she does *not* mean by it, and expressly rejecting the Doctrine of Transubstantiation. To proceed therefore; That the Bread and Wine in the Eucharist should, by the Consecration of the Priest, be changed into the true and real Body and Blood of Christ, is contrary to *Scripture*, to *Reason*, and to our *Senses*; and the *Uses* made of This Doctrine, are *Idolatrous*, and *Blasphemous* in Themselves; *Scandalous* to our

our holy Religion, and to be *abhorred* by all Christians. Our Saviour, it is true, did affirm of the Bread, that it was *his Body*, and of the Wine, that it was *his Blood*: Notwithstanding which, the Doctrine of Transubstantiation is contrary to Scripture; nay, it is contrary to That *very Text* upon which they build it; And the * only material Passage they alledge from Scripture to prove it, if duly explained, entirely overturns it. *This is my Body which is † given, or ‡ broken;--- This is my Blood which is shed.---* Now if our Saviour meant This in a *literal*, or *proper* Sense; it was not *true*. For his Body was not yet given, or broken; nor his Blood yet shed. Therefore he *must* mean it figuratively; and consequently the Doctrine of Transubstantiation is false.

And indeed how is it possible he should mean it otherwise? Is it not a plain Dictate of Reason, and agreed to by Every body, that all Expressions, in all Authors, *must* be taken *figuratively*; if, according to the *Nature* of the *Thing* spoken of, they *cannot* be taken *literally*? And, according

* For that of John 5. 61. is much disputed among Themselves. † Luke xxii. 19. ‡ 1 Cor. xi. 24.

cording to That, is it not impossible that These Words of our Saviour should be taken literally? Could the Bread, which lay upon the Table, be his real Body; when his real Body was sitting before it? Could the Wine be his real Blood; when his real Blood was in his Veins? Could he, with his own Hands, give away himself? Give himself *to himself*, as well as to others? Eat himself, and drink himself? Besides; the Elements are, by our Saviour, and St, *Paul*, called *Bread*, and *the Fruit of the Vine*, even *after Consecration*. *Mat. xxvi. 29. 1 Cor. x. 17. xi. 26, &c.* Therefore did not lose their Nature *by it*. And had not the *Apostles* understood the Words, as *we* do; They who, upon other Occasions, were so *inquisitive*, and sometimes *incredulous*, would doubtless have asked; Lord, how can This Bread be thy Body, or This Wine thy Blood? But They were too Wise to ask so impertinent a Question: Nay, they had been Unwise, and Absurd, if they had; the Thing being plain to common Sense, at first Hearing. They had heard their Master use much harsher, and more obscure Similitudes; and yet very well understood

understood him. Nay, This is so easy, and obvious a one; that it is perpetually used by all Sorts of Writers, and even by the Vulgar in common Discourse. Should a Man say, pointing to a Bundle of Parchments, *There lies my Estate*; would any One be so stupid as to think he meant, that the real Acres of his Land, the real Stones and Timber of his Houses, his real Money and Goods, were contained in them? Another, pointing to a Picture, says, *That is Queen Elizabeth*: Is there any Mortal upon Earth, but a natural Fool, who would think he meant her real Person; and yet would not full as well understand him, as if he said, *That is Queen Elizabeth's Picture*? No less plain is it, that when our Saviour said, *This is my Body* — *This is my Blood* — He meant, These are the Signs, Symbols, Representations, of my Body, and Blood. In the same Breath he says, *This Cup is the new Testament*. Our Adversaries themselves, I suppose, will grant that, using another very common Trope, by the *Cup* he means the *Wine* contained in it: But, however, will they say that either the *Cup*, or the *Wine*, was really the *New Testament*?

Testament? If such Expressions as These are to be literally understood; then our Saviour was not metaphorically, but really, and truly, a *Rock*, a *Door*, a *Way*, a *Vine*, and many other Things: For he is called by such Names in holy Scripture.

Again; if the consecrated Elements be his real Body, and Blood: He has *innumerable Bodies* at the same time; or his *one Body* is in *innumerable Places* at the same time. The First is monstrously absurd; The Second a flat Contradiction; Both impossible.

But there is an Argument still behind, which one would think should supersede all others; And That is the *Testimony of our Senses*. It is not, it cannot be, as our Adversaries say it is; because we *see*, *feel*, *smell*, and *taste* the Contrary. To argue against our Senses, as They do, is such *barefaced Impudence*; that we had Need have more than ordinary Patience to endure it: If we cannot believe our Eyes, we can be sure of Nothing: If this be the Case, Christianity itself has lost the great Evidence upon which it is established; I mean That of *Miracles*: For what is working a Miracle, but an *Appeal* to the

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Senses?

Senses? So that to *establish Transubstantiation*, is to *destroy the Christian Religion*.

If we cannot be sure that what we *see*, is what it *appears* to be; to what Purpose do either We, or They, *read and quote the Scriptures?* How do we know that the Words which we read are *really there?* And among others, Those Words, *This is my Body?* In short; Either we must believe our Senses, or we must not. If we must; the Elements in the Eucharist are certainly Bread and Wine, not a human Body, and Blood: If we must not; we cannot prove that there are any such Words in the *Bible*, as, *This is my Body*; upon which, though falsely, the Doctrine we are considering is founded. So that Transubstantiation destroys *itself*, as well as the Scriptures, and the Christian Religion.

But they hope to silence all *Reasonings* concerning it, by telling us it is a *Mystery*; and we must *believe* it, though we do not *understand how it is*. I answer, It is *not* a Mystery: I clearly and perfectly understand it, not *how it is*, I confess, but *that it is not*; I clearly and perfectly understand that it is absolutely impossible.

When

When therefore they urge us with the Doctrine of the *Trinity*, putting *That*, and *Transubstantiation* upon the same Foot; They do what they are upon all Occasions much addicted to, that is, *Undermine Christianity*, in order to *Support Popery*: As the *Anti-Trinitarians*, on the other hand, by the same sort of Arguing, *Support Popery*, in order to *Undermine Christianity*. You *believe* the *Trinity*, say the Former; *why not* *Transubstantiation*? You *believe not* *Transubstantiation*, say the Latter; *why* the *Trinity*? I answer to Both (as I have formerly done upon another Occasion, * and beg leave to do it in the same Words) 1st. “ Because the One “ is frequently, and plainly, revealed in “ Scripture; the Other not at all; so far “ from it, that it is contrary to Scripture. “ 2dly. Because the One is not contradictory either to Reason, or our Senses; “ The Other is contradictory to Both. In “ the Doctrine of the *Trinity*, it is not “ said that Three are One, speaking of “ the same Thing, or Respect; not that “ Three Persons are One Person, or “ Three Gods One God; which would “ be

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“ be a Contradiction indeed ; but that
“ Three Persons are One God, or, which
“ is the same, tho’ more plainly expressed,
“ that in the Unity of the Godhead, three
“ Persons are included ; which is no Con-
“ tradiction, nor any thing like it :” Any
more than it is to say, that there are three
Lines in one Triangle. “ But it is a tho-
“ rough one to say, that a Piece of Bread
“ is a human Body ; or that the same Bo-
“ dy can be in ten thousand different Pla-
“ ces, nay all over the World, at the
“ same time. 3dly. In the Doctrine of
“ Transubstantiation, the Subject before
“ us is not only a Finite Being, but an
“ Object of our Senses : The outward
“ Qualities or Accidents of which we so
“ plainly perceive, and know ; that if we
“ cannot be sure of These Things we can
“ be sure of Nothing. But in That of
“ the Trinity, the Subject is the Nature
“ of God, which (let us take it how we
“ will, even supposing there were no Tri-
“ nity) is Invisible, Infinite, Incompre-
“ hensible ; and consequently it is no
“ Wonder there should be Mysteries con-
“ cerning it :” Nay, it is impossible it
should be otherwise.

To shew the extreme Folly of Transubstantiation; it may be worth while just to take notice of the ridiculous Cases put, and Questions discussed, by the Maintainers of it, concerning *several Contingencies* which may befall the Sacrament: As, if a *Beast, Bird, or Vermin*, should eat it; If a *Fly* should fall into the Cup, &c. what is done, or to be done? Problems so *despicably childish*; that, if there were no other Consequence of This strange false Doctrine, it would be meer Matter of our *Scorn*, and Nothing else.

But our *Contempt* is turned into *Detestation*; when we consider the *horrid Wick- edness* of it, both in *itself*, and in its *Con- sequences*. What can be more *blasphemous*, as well as a greater *Contradiction*, than to say, that *Man* makes *God*; For though we have all along argued concerning his Body and Blood only; yet the Creed of Pope *Pius IV.* says, * that in the most holy Sacrament of the Eucharist, there is truly, really, and substantially, the Body, and Blood, together with the *Soul*, and

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Divinity,

* In sanctissimo Eucharistiæ Sacramento esse vere, realiter, & substantialiter, Corpus & Sanguinem, una cum *Anima*, & *Divinitate*, Domini. Nostri Jesu Christi. Artic. 17.

Divinity, of our Lord Jesus Christ. And their constant Doctrine is, that all *depends* upon the *Intention of the Priest*: For without *That* there is *no Sacrament* at all. Then what Dishonours, according to This prophane Supposition, must the Body of Christ endure! I only ask them one Question; Will their consecrated Elements, by long Keeping, *putrify*, and *corrupt*, or will they not? If They answer, they will Not; We desire them to let *Us*, for our Conviction, make the *Experiment*. If they answer the other Way, as I suppose They will; I ask again, whether it be not the Height of *Impiety*, as well as *Ab-surdity*, to suppose This of Christ's real glorified Body, and Blood. Then can any thing be more *impious*, and *full of Horrour*, than *eating the real Body*, and *drinking the real Blood* of our dear Saviour, and Redeemer? Is it not worse than the *inhumane Sacrifices* of the worst *Heathen*? And if This Change which they contend for *be not* really made, as we have proved it is *not*; are they not guilty of gross *Idolatry*, in worshipping a *Piece of Bread*, as They do at the Elevation of the Host?

Nor

Nor are they less guilty of horrible *Prophaneness* and *Blasphemy*, by asserting and swearing (for every Article of *Pius's Creed* is professed upon Oath) that This is a *proper, and propitiatory Sacrifice for the Quick, and Dead*: When it is most evident from Scripture, that This Assertion is highly *derogatory* to the *Merits*, and *Satisfaction*, of our Blessed Saviour; whose *one Oblation of Himself* once offered upon the *Cross* was alone *propitiatory*, (See *Heb. vii. 17. Heb. ix. 12, 26, 28. Heb. x. 12, 24.*) That in the Eucharist being only *Commemorative*: *Do this in Remembrance of me.*

How great a *Scandal* This monstrous Doctrine reflects upon our common Christianity, may appear from one single Instance, which I will give you in the Words of a learned Writer. * “ It is a very
“ severe Saying of *Averroes the Arabian*
“ Philosopher, who lived after This Doc-
“ trine was entertained among Christians,
“ and ought to make the Church of *Rome*
“ blush, if she can: *I have travelled*, says
“ he, *over the World, and have found di-*

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“ *vers*

* *Tillotson's Discourse against Transubstantiation*: P. 312.

“ *vers Sects ; but so sottish a Sect, or Law,*
“ *I never found, as is the Sect of the*
“ *Christians ; because with their own Teeth*
“ *they devour the God whom they wor-*
“ *ship.*” Were all Christians Papists, as
This wise Heathen imagined ; The Re-
flection would have been just and un-
answerable.

Lastly, Transubstantiation was utterly
unknown to the Primitive Church : Ne-
ver thought of, unless by the *Eutychian*
Hereticks, 'till near 800 Years after
Christ. The ancient Fathers called the
Eucharist an *unbloody* Sacrifice ; which
it could not be, if Christ's real Blood
were in it. One of their Answers to the
Eutychians, is grounded upon a *Supposal*
that the Elements in That Sacrament
are as truly Bread and Wine, after Con-
secration, as before ; which indeed they,
in many Places, expressly assert. When
the Primitive Christians were accused by
the Heathen of *eating human Flesh* in their
Sacrifices ; They answered, This was so
far from being true, that They eat *no*
Flesh at all. I might produce the Words
of many ancient Writers, and one of them
a Pope, *Gelasius* by Name, directly
against

against This Doctrine. But I need not; because our Adversaries Themselves acknowledge that it is New: * And must give us Leave to infer that therefore it is False.

These are the insuperable Difficulties, such is the Absurdity, and Folly, the Nonsense, and Self-Contradiction, the Impiety, and Blasphemy, of Transubstantiation: Such is its Contrariety to Scripture, and Antiquity, to Reason, and Religion, to common Sense, and even to our outward Senses. Much Learning, and Wit, Subtilty, and Sophistry, has, indeed, been employed to soften and salve it; But in vain: The unwieldy Weight still presses: *It is* (as Archbishop Tillotson elegantly speaks) *like a Milstone hung about the Neck of Popery; and will sink it at last.*

III. The next Article is *Communion in one Kind; or, denying the Cup to the Laity.* Our Saviour plainly instituted and administer'd This Sacrament in both Kinds. True, say some Papists; but That was only to the *Apostles*, and so affects not the
F 5 *Laity.*

* Tillotson's Discourse against Transubstantiation: P. 306.

Laity. But besides that much might be alledged, proving the Apostles not to have been *Then Ecclesiasticks*, or Clergy; and the Commission, in which the standing Ministers of the Church succeed them, not to have been given them 'till after our Saviour's Resurrection; *Mat. xxviii. 18, 19. John xx. 21, &c.* Sure St. *Paul* well understood our Saviour's Meaning; and does he not write to Laics, when he says, *As often as ye eat of This Bread, and drink of this Cup?* 1 Cor. xi. 26. Does he not plainly speak of Christians in general, when he says, *Let a Man examine himself, and so let him eat of That Bread, and drink of That Cup?* v. 28. Could the whole Church of Christ be ignorant of his Meaning for 1000 Years together? For it was so long, before This Popish Doctrine, and Practice, was heard of.

But we need not labour This Point; The Church of *Rome* acknowledges that our Saviour instituted in both Kinds; and that the primitive Church so administer'd; and then, with a Modesty peculiar to herself, puts her *Non-obstante* upon Both.

“ Although (*says the Council of Constance**)

“ Christ

“ Christ administer’d under both Kinds
“ of Bread and Wine ; *tamen hoc non ob-*
“ *stante*---Yet notwithstanding This, &c.
“ And although in the primitive Church
“ the Sacrament (if That be the Meaning
of the strange Expression *hujusmodi Sacra-*
mentum) “ was received by the Faithful
“ under both Kinds ; The Council com-
“ mands, under Pain of Excommunication,
“ that no Presbyter administer to the Peo-
“ ple under both Kinds of Bread and
“ Wine.” This, indeed, is home, and
to the Purpose. Our Saviour, as much as
Any one can speak by his Words, and
Actions too, says it *shall* be so ; the
Church of Rome positively says, that, *not-*
withstanding This, it shall *not* be so. Does
not this make the Ears of every Christian
tingle ? After This, I need not take No-
tice of her setting aside the Authority of
the *primitive Church* : No wonder she did
That, when she had before set aside the
Authority of our *Saviour*.

Than which if any thing could be more
impious, and prophane ; it would be her gi-
ving such *Reasons* for it as she does. The
Wine, forsooth, may *turn sour* (it seems
then, by the way, it is not the real Blood
of

of Christ) may be, nay sometimes unavoidably must be, *spilt*, or *stick in the Beards* of the Laity, &c. which cannot be, without Irreverence and Sacrilege. As for the *Force* of these Reasons, They are too Childish to be answered; But for the *Prophaneness* of them, What can be more impious or blasphemous, than to suppose that our Saviour, by instituting the Sacrament in both Kinds, as They acknowledge he did, unavoidably exposed his own Blood to Irreverence and Sacrilege? The Sacrilege is *Theirs*, in denying the Cup to the Laity; and is declared to be so by one of their own Popes, *Gelasius* again; who commanded that Those who would not receive the Wine, should be denied the Bread likewise.

We may very well add, that though the Body and Blood of our Saviour be equally valuable, and equally necessary to our Salvation; yet (as if it were on purpose to obviate this Corruption of the *Romanists*) in Scripture the *Latter* is oftner mentioned, and a stronger Emphasis laid upon it. *The Blood of Christ cleanseth us*, &c. — *Propitiation through his Blood* — *Saved through his Blood*; with innumera-
ble

ble Passages of the same Kind. Of the Bread our Saviour only says, *Take, eat*: But of the Cup, *Drink ye All of it*. Then again, *Take eat, This is my Body*, is not so strong, and emphatical, as, *Drink ye All of This*; *For this is my Blood of the New Testament, which is shed for many for the Remission of Sins*. Matth. xxvi. 27, 28.

But if we will admit of *Their Niceties*, and *Refinements*; we have all this while been upon a wrong Bottom: The pretty Doctrine of *Concomitancy* is to salve the whole Matter: The *Blood* is in the *Flesh*; and so by receiving the Last, we receive the First likewise: Nay, *whole Christ is under each of the Kinds*; so that, it seems, the *Flesh* is in the *Blood*, as well as the *Blood* in the *Flesh*: Only the Wine must not be administer'd to the Laity, for the wise and pious Reasons aforesaid. Now is not This very curious? According to common Sense, and the Language of all Mankind, *Flesh* and *Blood*, were ever supposed to be two *distinct* Things: The one is *separated* from the other; and if it be in a certain Quantity, *Death* is the Consequence of That Separation. But supposing the *Blood* to be in the *Flesh*; certainly

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ly under the *Sacramental* Bread, it is not represented as *shed, spilt, or poured out*; and we do not *drink*, by *eating*. Yet our Saviour, instituting the Sacrament, says, *This is my Blood which is SHED*; and, *DRINK ye all of This*. Without This, our Saviour's *Passion* is not represented; we do not *shew forth his DEATH*: Which is the very *End, and Design* of This Sacrament. 1 Cor. xi. 26. In short; Either the Bread is the Whole Sacrament, or it is Not. If it is Not; the Laity, by being denied the Cup, have not the *whole Sacrament*: If it is; it is sufficient for the *Clergy* as well as the *Laity*; and consequently our Saviour, by instituting the Cup, and that more solemnly, and emphatically than he instituted the Bread, did a Thing absurd; Which it would be Blasphemy to imagine.

I know of but one Argument they urge from Scripture, to justify This their Doctrine and Practice; and it is so very weak, that it is no small Confirmation of Ours. Sometimes *breaking of Bread* is mentioned in Scripture, without any Notice taken of the *Cup*; and our Saviour sometimes speaks of his Flesh, without mentioning
his

his *Blood*. To wave several other Answers, which might very well be given; I have observed above, that the *Blood* is oftener mentioned without the *Flesh*, and more Stress seems to be laid upon it; is the *Flesh* therefore *excluded*? What, if in some Places the *Blood*, or the *Cup*, be not named? It is in many others, as we have seen, and made absolutely necessary. If a Man invites his Friend to *eat* with him; does it therefore follow, that he is *not* to *drink* with him? Or rather, does not the one necessarily *imply* and *suppose* the other? Besides; This Argument proves too much: For if it proves any Thing, it proves that the *Cup* is not to be administer'd *at all*; and so the *Clergy* are debarr'd from it, as well as the *Laity*.

IV. *Purgatory*, and *Prayers for the Dead*, come next to be considered. That there is after Death a State of Purgation by Torment, for Those whose Sins are *forgiven*, and who will be *finally saved*; out of which they may be redeemed by the *Masses* of Priests, and the *Prayers* and *Merits* of Others; is a Doctrine involving a Complication of groundless Assertions, and Falshoods: Some of them *contrary* to Reason,

Reason, Scripture, and Antiquity: All *unsupported* by them; All of most *pernicious* and *destructive* Consequence to the Souls of Men. Concerning *Purgatory*; the very *Silence* of Scripture would be sufficient, if there were no other Argument; it being unimaginable, that the Souls, even of the Faithful, should be so long, and so grievously tormented, and yet no Warning be given of it, no Mention be made of it in those sacred Writings. Nay, it is *contrary* to those Sacred Writings. Those whom God forgives, he forgives *fully* and *wholly*: *In the Day when we turn from our Wickedness, he will not remember our Sins; they shall not be mentioned to us.* Isaiah xliii. 25. *He will remember our Sins and Iniquities no more.* And This is said expressly to be a Part of the *New Covenant*. Jer. xxxi. 34. And how can This be true; if, though we are forgiven in the main, we are yet tormented in *Purgatory* for Years, and Ages? The Thief who repented upon the Cross, though a very great Sinner, was with his Saviour *in Paradise*, that *very Day*: Which proves at least that there is no *Necessity* for *Purgatory*; and from thence we may

may very well infer, that there is no such Thing at all. For *God doth not afflict willingly, nor grieve the Children of Men;* and consequently makes Those, whom he finally pardons, suffer no more than in the Nature of the Thing is necessary.

To argue, as They do, from Punishments in *This* World, to Punishments in the *Next*, is inconclusive and vain. God may, in *This* World, *punish* (or rather *afflict*, for it is not so properly *Punishment*) Those whom he forgives in the next, for the Vindication of his honour before Men; or, for the Amendment of the Persons themselves; or, for the Exercise of their Faith, and Patience: But all *This* ceases, *after Death*; as appears from the Whole Tenour of the Scriptures; and is supposed by our *Adversaries* themselves: According to whom, the Design of *Purgatory*, whatever the *Word* may seem to import, is not so much, if at all, to make Souls better, as to make them suffer some Part of the Punishment due to their Sins.

That of our Saviour, *Matt. v. 26.* — *Thou shalt not come out thence, 'till thou hast paid the uttermost Farthing,* is nothing to their Purpose. Malice, and an Unfor-

Unforgiving Temper, deserves *Hell*, not *Purgatory*: *Hell* therefore is the Prison here spoken of. — *'Till thou hast paid the uttermost Farthing*; i. e. *not at all*; since the uttermost Farthing can never be paid: For None of the Damned can ever satisfy the Divine Justice. As little to their Purpose is That of St. Paul 1 Cor. iii. 16. — *But he himself shall be saved, yet so as by Fire*; or as it may as well be rendered, *out of the Fire, i. e. with great Difficulty*. And what has This to do with *Purgatory*? One would really scarce desire a better Argument *against* their Doctrines, than the Weakness of their Arguments *for* them. Is a *doubtful*, or *figurative*, Expression in Scripture sufficient to build an *Article of Faith* upon?

There is in truth, as I said, no Foundation for This Doctrine in Scripture; 'Tis a Notion borrowed partly from the *Heathen*; and partly from the *erroneous Opinions* of some ancient *Christian Writers*, more erroneously *perverted* and *misapplied*. For whatever they *meant* by a certain *Fire*, through which Souls were to pass; 'tis plain, They did *not* mean a *Popish Purgatory*; They had no Notion of those
Souls

Souls being *redeemed* out of it, by *Masses*, by the *Prayers*, Works of *Supererogation*, and *Merits* of Others.

As to which *Last*, the Doctrine of *Merit* is one of the worst Corruptions that ever crept into the Christian World. Can a Man be profitable to God? ^a When ye have done all, say ye are unprofitable Servants. ^b Our Righteousness is as filthy Rags. ^c Behold he chargeth his Angels with Folly; and the Heavens are not clean in his Sight. ^d For by Grace ye are saved, not by Works, lest any Man should boast. ^e The Righteous scarcely are saved. ^f All have sinned, and come short of the Glory of God.— Who can read These, and a hundred like Texts of Scripture; and not stand amazed at the audacious Front of Those Men, who dare talk of *Merit*, *Supererogation*, and such a *Superfluity* of good Works, that a Man may have enough for himself, and his Neighbour too? Not to insist upon the strange *Absurdity* of making over, and transferring good Works, and Merit, from one to another; supposing such a *Superfluity* were possible.

Prayers

^a Luke xvii. 10.

^c Job iv. 18. xv. 15.

^e 1 Pet. iv. 18.

^b Isaiah lxiv 6.

^d Eph. ii. 8, 9.

^f Rom. iii. 23.

Prayers for the Dead, as now used in the Church of Rome, and as having any Relation to *Purgatory*, were unknown in the primitive Ages: *Masses* said by the Priest for departed Souls, have as little Foundation: And the Priest's *Communicating* by himself, is a Contradiction. For Men to assert such a Place, or State, as *Purgatory*, is to be guilty of That Folly and Wickedness, which the Apostle calls *Intruding into Things which they have not seen*; Col. ii. 18. That is, pretending to be acquainted with the Secrets of the other World: Of which more in another Place. And the fatal influence which This whole Cluster of false Doctrines must have upon *Practice*, and the Souls of Men, is too visible; It must necessarily tend to make them careless of their future State, and secure in their Vices; hoping, that what is deficient in *Themselves*, will be supplied by the Prayers, and Masses, and Merits, of *Others*. Whereas the Scripture gives us no Hint of any such Thing; but on the contrary, commands and exhorts us, to give all *Diligence to make our Calling and Election sure, and to work out*

our

our *OWN* Salvation with Fear and Trembling. 2 Pet. i. 10. Phil. ii. 12.

V. *Indulgences* shall be next considered; because they have so near a Relation to the foregoing Article: So near, that they should have been considered under it; had not the Council of *Trent* made a distinct Article of them. What They of *Rome* mean by them is, in short, This. That the superfluous good Works, and Merits of the Saints being jumbled together (as a learned Prelate expresses it) with the Merits and Satisfaction of Christ, do make up one common Treasury, or Bank of the Church; That of this the Pope keeps the Key; and such Portions of This Treasure as he is pleased to dispense to particular Persons, are called *Indulgences*; The Use of which, is to redeem their Souls from Purgatory, for so many Years as shall be specified in the *Bulls*. “ Some of them “ (*says a learned Author**) have gone to “ thousands of Years. One I have seen “ to ten hundred thousand: And as these “ Indulgences are sometimes granted by “ special Tickets, like Tallies struck on “ That Treasure; so sometimes they are “ affixed

* Bishop Burnet on the Articles. p. 228.

“ affixed to particular Churches, and Al-
“ tars; to particular Times, or Days,
“ chiefly to the Year of *Jubilee*. They
“ are also affixed to such Things as may
“ be carried about; to *Agnus Dei*’s, to
“ Medals, to Rosaries, and Scapularies.
“ They are also affixed to some Prayers;
“ the devout Saying of Them being a
“ Means to procure great Indulgences.

Some Doctrines and Practices are sufficiently *confuted* and *exposed*, by being barely *stated* and *shewn*. And I appeal to the Common Reason of Mankind, whether *This* be not one of them: Whether the *senseless Absurdity* of it can be exceeded by any thing, except its *abominable Wick- edness*. As to *Purgatory*, *Merit*, and *Works of Supererogation*; the Nullity of Them has been already proved; And *Indulgences*, being built *upon* them, must necessarily fall *with* them. Then what is it less than *Blasphemy*, thus to join the Merits of *Men*, with the Merits and Satisfaction of our Blessed *Saviour*? Or to affirm, that any Man upon Earth can *dispose* of any Part of Christ’s Merits as he pleases? And what can be more irrational, than to extend the Effects of the *Power of the Keys*,

Keys, which Christ left in his Church, to Souls in *another World*? Yet says the *Romish Ecclesiastic*, taught and forced to say so, by the Council of *Trent*, and to swear it too: * “ I also affirm, that the Power of granting Indulgences was left by Christ to his Church, and that the Use of them is very salutary to Christian People: *i. e.* very much tends to their Salvation. ’Tis easy to *affirm* This; but not near so easy to *prove* it. Foundation for it in *Scripture* there is none; nor any thing like it: And for the *Practice* of The Church, They Themselves acknowledge that it is *New*; from whence again They must give Us Leave to infer, that it is most certainly *False*.

For which Reason, in the next Place, it cannot be *salutary*, as They affirm it to be. It is just as salutary to the Soul, as *Poyson* is to the Body: For what can be more *pernicious* than to *indulge* Men in Vice, tho’ never so little, instead of *detering* them from it?

And what can be more *shameful*, than
selling

* Indulgentiarum etiam potestatem à Christo in Ecclesia relictam fuisse, illarumque usum Christiano populo maxime Salutarem esse, affirmo.

selling Those Indulgences? For that they *were*, at least, sold, and that in a most scandalous manner, is publick, and notorious to all the World. If our Adversaries tell us that *Now* the Case is altered, and That Practice no longer obtains; We may very well answer, 1st. That, considering how many Falsities and Prevarications we have proved upon them, we are not bound to *believe* them. 2dly. If it be as They say; the *Reformation* may be thanked for it: And, indeed, in several other Instances, as well as This, our Reformation *from* Popery has, in some measure, reformed *Popery* itself.

VI. The next Article is the *Worshipping of Images*. One would think the *Second Commandment* should, without any more adoe, be an effectual Confutation of This. And that it is so, they *themselves* seem to be *sensible*; because in many of Their Catechisms they *leave it out*, and allow it not a Place among the Ten Commandments. However, since they cannot quite banish it out of the World, as 'tis plain they would, if they were able; when they are pressed with its Weight, their next Refuge is to *distinguish it away*,
and

and make it signify nothing. What they mean by insisting so much, that the Word in the Original does not signify a *Graven Image*, as we translate it, but a *Graven Thing*, as They render it; I could never yet understand. For admitting it be so; is not a graven *Image*, a graven *Thing*? And does not a General Word, or Idea, include all Particulars reducible to it? If then we are not to worship any graven *Thing*; sure, among other *Things*, we are not to worship a graven *Image*.

But They go on; and alledge, that they do not *worship* Images, but only pray to, and worship God *before* them. So said the Idolatrous Jews, and the Heathen: The Commandment positively says, we must not *bow down to them*, or (as it is 2 Chron. xxv. 14.) BEFORE them; nay, that we must not so much as *make* them, or have them, *i. e.* for any *Religious Use*, or Purpose. According to Their way of *glossing*, and *distinguishing*, contrary to the plainest Meaning of the plainest Words; one may expound away all the Ten Commandments, as well as This. To put it at the lowest; our Doctrine and Practice is evidently the *safest*. “ Pray (says a
G learned

learned Writer, speaking of their painting God the Father) “ let me ask you ; Suppose it were made Treason to draw a Picture of the King, or to bow to it ; Would you venture your Life upon all These Distinctions, and Excuses, which are made for the Pictures of God ? Yet we venture our Souls upon it, if it be a Sin.” * And I add, A Sin it most certainly is, for it is as expressly forbidden as Words can make it ; *Deut. iv. 15, &c. Take heed unto yourselves ; for ye saw no manner of Similitude (that is, of God) in the Day that the Lord spake unto you--- lest ye corrupt yourselves, and make you a graven Image : And yet the Papists do make an Image of God the Father, in the Figure of an Old Man ---- Unparallel’d Presumption ! Detestable Impiety ! &c. But to return.*

Though They sometimes make Use of the wretched Subterfuges above-mentioned ; yet sometimes they speak a quite *different Language*, and assert Image-Worship in the strongest Terms imaginable. Witness Those of their Writers who declare, that the Cross, or the Effigies of it, and

* *Case Stated.* P. 141.

and the Images of Christ, are to be adored with *Latria*; † that is, the highest, and most proper Worship; or the same which is paid to God Himself. Witness particularly That famous Passage quoted in our Book of *Homilies* from one of their Champions: ‡ “ It is to be confessed, says he, “ that the Faithful ought not only to “ worship *before an Image* (as some, perhaps, out of Caution speak) but to worship the *Image itself*, without any Scruple at all; and with the same sort of “ Worship as the Prototype, or whom it “ represents; and if That is to be worshipped with *Latria*, so its Image with *Latria*; if with *Dulia*, or *Hyperdulia*, “ the Image is to be adored with the “ same Worship.”

When They argue from the *Usefulness* of Images; as, that they *put us in Remembrance, raise our Devotion, &c.* They do what is, upon all Occasions, very usual with them, that is, *contradict* the Authority of *God*, and pretend to be *wiser* than their *Maker*. Whatever is pleaded for the *Usefulness* of them, still the *Use* which

G 2

They

† *Thomas Aquinas. Roman Pontifical.*

‡ Against Peril of Idolatry. Part III.

They make of them is *unlawful*; because forbidden by God. And we must not *do Evil, that good may come*. Not but that in truth there is *no* such Benefit to be reaped from them; but the quite contrary. *God is a Spirit*; and must be *Worshipped in Spirit*; * which he cannot be, at least as He ought, if he be worshipped through an *Image*.

That there was Nothing of This in the Christian Church, 'till the latter end of the 7th Age, is plain from History. As it is, that it was first established at the latter end of the 8th, by the Influence of a superstitious, bigotted, infamous *Woman*; † who *murdered her own Son*, and *usurped his Empire*. In the elder, and purer Times there is nothing *for it*; but much *against* it. Let it suffice just to mention That famous and well known Instance of *Epiphanius*, cited likewise by our Church; ‡ who would not suffer a Picture of our Saviour, or a Saint so much as to *be* in a Church; much less to be *adored*. “ How (says an excellent Pre-
late

* *John* iv. 24.

† The Empress *Irene*.

‡ *Homily* against Peril of Idolatry. Part II.

“ late of our Nation) * would the Zeal
“ of This great and good Bishop have
“ been inflamed ; if he had seen what we
“ now adays see, not only Pictures, but
“ massy Images in Churches ; and the
“ People praying, kneeling, and burning
“ Incense before them !”

VII. From the Worship of *Images*, we pass on to consider the Worship of *Saints*, and *Reliques* ; another Article of the *Trent* Council. *This* is as contrary to the First Commandment, as *That* is to the Second : And their Distinctions and Evasions *Here*, are as vain as they are *There*. The Truth is, they are in effect the *same* ; and, like them too, borrowed from the *Heathen*. They say, they do not invoke and worship the Saints *directly*, or upon their own Account ; but God *through* Them ; and *upon Him* all the Honour ultimately devolves : The Honour to Him is *Supreme*, to Them only *Subordinate*. So the *Heathen* acknowledged *one* only *Supreme* God ; and prayed to, and worshipped the *Rest*, only as *Subordinate*. But be that as it will ; God has declared in Scripture, that

G 3

He

* Bishop Bull.

He will have no Creature adored at all: *Thou shalt worship the Lord thy God, and him only shalt thou serve.* Matth. iv. 10. The Devil, when he tempted our Saviour to *fall down and worship him*, sure did not hope to persuade him that he was God. What he tempted him to therefore, was to *worship a Creature*; and to *That only* our Saviour's Answer refers; without distinguishing whether the Creature be a Body, or a Spirit; a good, or a bad one; a Saint, or a Devil. God *only* is to be adored; therefore no Creature. What Confidence is it after This to come with their Distinctions of *directly*, and *indirectly*, *supreme* and *subordinate*, &c. and to say they do not worship Creatures in the *same Sense*, or in the *same Degree* with God; when That God has forbidden us to worship them in *any*? *Ubi Lex non distinguit, neque nos distinguere debemus.* Where the *Law* makes no Distinction, We ought to make none. Were but That plain and most true Rule observed by our Adversaries; there would be no Controversy upon This, and the Foregoing, and such like Articles.

Even

Even *Angels* are not to be adored; much less *Saints*, who are of an inferiour Nature and Dignity. The Papists indeed worship *Both*: And in Opposition to all such Idolatry, *St. Paul* has these remarkable Words: *Col. ii. 19, 20. Let no Man beguile you of your Reward in a voluntary Humility, and Worshipping of Angels; intruding into those Things which he hath not seen, vainly puffed up by his fleshly Mind: and not holding the Head, &c.* meaning *Christ*, the Head of his Church. A *voluntary*, i. e. an uncommanded *Humility*: Why That is joined with the Worshipping of Angels, I shall hereafter consider. *Intruding into Those Things which he hath not seen*; i. e. having a presumptuous Curiosity in pretending to understand the Nature of Beings which are invisible; and to be acquainted with the Secrets of the other World. *Vainly puffed up by his fleshly Mind*; For their seeming extraordinary *Humility* was founded upon *Pride*. *Not holding* (i. e. not adhering, or sticking close to) *the Head*, viz. *Christ*. From the whole Passage we may naturally deduce Three Observations. 1. That This pretended extraordinary *Humility* in the

Worshipping of Angels tends to *beguile us of our Reward*, that is, to make us lose our Reward in Heaven; and therefore is *unlawful, and wicked*. 2. That it is accompanied with two *Qualities* especially; *Ignorance and Pride*. 3. That to *adhere to This Doctrine, and Practise*, is to *depart from Christ*. We will briefly consider the Two First; the Third following of Course. For the First then, This pretended *Humility*, and the *Worshipping of Angels*, are here join'd together; because Those Impostors introduced That *Worship*, under the Pretext of *Humility*: Which was *voluntary*, that is, not commanded by God, but a *Work of Supererogation*, and a mere Invention of their own. For They, it seems, argued, as the Papists do Now, that they were not *worthy* to address Themselves *directly and immediately* to God Himself; and therefore the Intercession of Angels was to be desired, and They to be invoked, that they might present the Petitions of their Votaries to the Divine Majesty. But This was not a *true*, and laudable, but a *preposterous, superstitious, and impious Humility*; highly derogatory to the Mediation and Intercession
of

of our Blessed Saviour; denying us That Confidence in Him, which the Scripture not only *permits*, but *commands*. *Jesus Christ our Lord: In whom we have Boldness and Access with Confidence by the Faith of Him.* Eph. iii. 12. *Let us come boldly unto the Throne of Grace.* Heb. vi. 16. And there is one (*i. e.* one only) Mediator between God and Man, the Man Christ Jesus. 1 Tim. ii. 5.

For the rest; the Worship, and Invocation of Saints, and Angels, as it obtains in the Church of *Rome*, is gross Idolatry, if there be such a Thing in Nature. And That notwithstanding their weak Distinction of Worship into *Dulia* and *Latria*: which, if well examined too, would appear to be a Distinction without a Difference; or, at least, without any material one. But however we will, for Argument's Sake, and for the greater Strength of it, suppose otherwise; and prove, 1st. That even the *Dulia*, which they acknowledge they pay to Angels and Saints, is in Scripture commanded to be paid to God only. 2dly. That, whatever They pretend, They do in Fact worship them even with *Latria*; or with That which

They themselves acknowledge to be the *highest* Kind of Worship. If These two Points be made out; their Distinction, supposing it to be a good one, as it really is Not, does them no manner of Service. For the First of These then, one pregnant Testimony will be sufficient. *Howbeit then, when ye knew not God, ye did Service* [*ἑδουλεύσατε*] *unto Them which by Nature are not God's.* Gal. iv. 8. This is imputed to them as an Error, and a Sin. This religious Service therefore [*δουλεία*] is to be paid to him only, who is *by Nature God*: And are Saints and Angels so? 2dly, The Church of *Rome* gives the other Worship to Angels, and Saints, *viz.* the *Latria*; which, according to her own Confession, is the *highest* Kind of Adoration. For not to cavil about their *Thoughts*; and *Intentions*, which are known to God only; we will judge from plain, outward Actions, of which our own Senses are Witnesses. Prayers, or Religious Invocation, Bowing, Kneeling, and Prostration, in a Religious Way, Making Vows, and Building Churches, and Altars, are outward Acts of the highest Religious Honour, Worship, and Adoration, whatever
Name

Name it be called by, which can possibly be paid to any Being: We cannot pay more to the God who made us. And yet that all These are paid to Saints and Angels, in the Church of *Rome*, is plain Matter of Fact, and notorious to the whole World. They are adored therefore by the Members of That Church, even with *Latria*: if they have any clear and distinct Meaning in That Word. But whether they have, or no, or whatever becomes of the above-named Distinction; *Angel-Worship* is plainly forbidden in the Text of *St. Paul*, which I am now considering: As also in *Rev. xix. 10*, and *Chap. xxii. 9*. where the Angel speaks thus to *St. John*, who fell down at his Feet to worship him; See thou do it not, I am thy Fellow-Servant — *Worship God*.

And here it is worth while to observe the unparalleled Insincerity, or rather gross Falsification, of the *Romish* Writers. In the *Doway Catechism*, the last Place now cited is brought as a *Proof* of **Angel-Worship*. The Words are These. “*Apoc. xxii. 9*. Where *St. John* did it; (tho’ the Angel had once before willed him
“ not

“ not to do it, in Regard of his Aposto-
 “ lical Dignity, *Chap. xix. 10.*) And fell
 “ down (saith he) to adore before the Feet
 “ of the Angel who shewed me these
 “ Things.” Thus far he goes; and then
 stops: Leaving out the next Words;—
See thou do it not, &c. Worship God; As
 if This Prohibition were only in *Chap.*
xix. but in the *xxii.* the Angel, having
 thought better of it belike, permitted
 himself to be worshipped. Whereas the
 Prohibition is as much in the Last as in
 the First: But it was necessary to leave it
 out; because otherwise the Passage would
 not have been quite so good a *Proof* of
 Angel-Worship. I desire to know what
 Name such a Procedure as This deserves.
 Their alledging the Example of *Joshua*,
Chap. v. ver. 14. is of no Force: For,
 to omit other Answers, 'tis plain that He
 whom *Joshua* there worships is *God*, not a
 created *Angel*; From those Words in the
 next Verse, *Put off thy Shoes from thy*
Feet, for the Place where thou standest is
holy; Compared with *Exod. iii. 5.* I pro-
 ceed to the 2d. Proposition contained in
 the Words of Saint *Paul*, now under Con-
 sideration; which is,

2d. That the voluntary Humility in *worshipping Angels*, is accompanied with two Qualities especially, *Ignorance*, and *Pride*. Things by no means ill-coupled together: For, take the World in gross, there is more Pride joined with Ignorance, than with Knowledge. The First of these is implied in Those Words, *Intruding into Things which he hath not seen*; i. e. determining and confidently pronouncing of Things, the Certainty of which is neither revealed in the Word of God, nor discoverable by Reason. To such Persons That of the Apostle in another Place is justly applicable; *Desiring to be Teachers, understanding neither what they say, nor whereof they affirm.* 1 Tim. i. 7. For if you ask Those who contend for the Worship of Saints, and Angels, by Invocations, and Prayers, Vows, Temples, and Altars, how they come to *know* that This Worship is due to them? They cannot shew that they learnt it from the Word of God, or from the Examples of Prophets and Apostles; Nor can they prove it by any Argument from Reason: But only by their own Will and Pleasure they so determine, about Matters of which they are totally Ignorant,

rant. Ask them, since they will have us pray to These glorious and blessed Creatures, how it is to be proved that they have an *exact Knowledge*, or indeed *any Knowledge* at all, of what is done, and said here below; or that they so much as hear and understand the Prayers of their Votaries all the World over? You will be told, either that they see all These Things in *Speculo Trinitatis*, in the Glass of the Trinity; and whoever understands Those Words, may, I confess, be satisfied with the Answer: But still the Question will return; who *told* them This? How do they prove it from Reason, or Scripture? Or else it will be said, That *God reveals* our Prayers to the Saints and Angels; when, at the same time, Those Saints and Angels are *prayed to recommend our Prayers* to God. Which, as I have somewhere seen it compared, is just as if a Man should write to a Courtier who could not read, desiring him to recommend his Petition to the King; which, before that Courtier could do, He must first go to the King; and desire *Him* to read the Letter: All his Fellow-Ministers being as ignorant as himself. But not to insist upon This strange
Absurdity

Absurdity in the Nature of the Thing; we ask again, Who told these Men that it is so? How do they make it appear? From what Reason? from what Scripture? Truly, from None at all; which is ingenuously confessed by One of their celebrated Writers; * *Certa ratione nescimus an Sancti vota nostra cognoscant; quamvis pie hoc credamus.* “ We are not certain “ that the Saints hear our Prayers; “ though we piously believe it.” However *pious* This *Belief* of their Knowledge may be; I am sure the *Practice* of invoking and worshipping them, is not *pious*; unless Idolatry may be called so.

The Second Quality mentioned by the Apostle, as an Attendant of These Impostures, is *Pride*. *Vainly puffed up by his Fleeshly Mind* are the next Words: Here he again reprehends the Authors of This Doctrine concerning *Angel-Worship*, in that They were not only *Ignorant*, but *Proud*: and therefore dictated to Others, as if their own Inventions were the Dictates of Truth itself. How applicable This is to the Church of *Rome*, may be collected

* *Cajetan. Vide Darvenant in Epist. ad Coloss. P. 240.*

collected from what has been, and shall be, said.

But since We may desire the Prayers of our Friends here on Earth; why not of the Saints and Angels in Heaven? *Answ.* 1st. We are in Scripture *commanded* to pray for *one Another*; but the Invocation of any *invisible* Being, except God, is *forbidden*. 2dly. We are sure our Friends on Earth *hear*, and *know* our Requests to them: Which cannot be said in the other Case. 3dly. In the one Case the *Invocation* being directed to an *absent invisible* Being, a Being, in *another World*, is plainly an Act of *Religion*, and is joined with *Adoration*: It requires, and is actually accompanied with, the same *Abstraction of Thought*, as our Prayers to God Himself. Is there any thing like all This in our requesting a Friend to pray for us?

Will they really tell us, with a serious Face, that there is no more than such a *Request* to a *Friend*, in their *Prayers* and *Devotions* to Saints? Let us instance only in one Saint, but That their Chief one; I mean the Blessed Virgin *Mary*. Who is by Them honoured and adored, much more than her *Son*; or than the *Eternal Father*

Father of the Eternal Son. For They have ten times as many *Ave Marys*, as *Pater Nosters*. Were we to judge from Their Books of Devotion only; we should take it for granted, that the Worship of the Virgin *Mary* is the main Article of Christian Piety; and commanded in almost every Page of the *New Testament*. Whereas there is little said of her in the Gospels, and not one Word in the Epistles; not the least hint of any Worship to be paid her in all the Book of God. If That blessed Saint be *really* sensible of what is done here below; with what Abhorrence must She, That great Pattern of Humility, and Lowliness of Mind, hear herself addressed to in such Language as This? “Hail, Queen; the Mother of
“Mercy, our Life, Delight, and Hope,
“hail: We shelter ourselves under thy
“Protection; Despise not our Supplicati-
“ons in the Times of our Necessity; but
“deliver us from all Dangers, Thou ever
“glorious Virgin.

* “Queen of Angels, Patriarchs, Pro-
“phets, and Apostles, Source of the
“Fountain of Grace, Refuge of Sinners,
“Comfort

“ Comfort of the Afflicted, and Advo-
 “ cate of all Christians. — † O my
 “ Lady, holy *Mary*, I recommend my-
 “ self into thy blessed Trust, and singular
 “ Custody, and into the Bosom of thy
 “ Mercy, this Night, and for evermore,
 “ and in the Hour of my Death, as also
 “ my Soul, and Body. And I yield unto
 “ thee all my Hope and Consolation, &c.
 “ — That by thy most holy Intercessi-
 “ on, and by thy Merits, all my Works
 “ may be directed, according to Thine,
 “ and thy Son’s Will. *Amen.*” No good
 Christian, I persuade myself, can hear these
 Blasphemies without Horror. Yet These
 are the Devotions of the *Romish* Church.
 What, I would fain know, can be said
 more to God Himself? Is this only *desi-*
ring her to *pray for us*? Nay, She has
 Here the *Precedency* of our Saviour; Her
 Will being put before His. Agreeable to
 another Form which *was* used in their
 Church, and is still, for aught We know;
 “ Command thy Son O happy Parent,
 “ who makest Expiation for our Wicked-
 “ nefs;

† Manual of Prayers and Litanies printed at *Antwerp*
 in 1671. *Permissu Superiorum.* See *Bull’s* Sermons, P.
 168, to 172. And more to the same Purpose in his Cor-
 ruptions of the Church of *Rome*, circa locum *infra* citat.

“ nefs; By thy Authority, as a Mother,
“ command thy Son.”

That the Worship and Invocation of Saints, and Angels, is contrary to Reason, and Scripture, I have shewn; That it is no less contrary to *Antiquity*, to the Sense and Practice of the Universal Church in the first and purest Ages, is proved by our excellent Bishop *Bull* (to whom I refer) * from the Council of *Laodicea*, from *Zonaras*, *Theodoret*, *Origen*, and the ancient Liturgies.

The last Clause of This Article is the *Worship of Reliques*. 'Tis strange that This should be establish'd by the *Trent* Council; after the notorious Frauds, and Cheats, and ridiculous Folly of it had been so plentifully expos'd by *Erasmus*, and Others of their own Communion. But of This more hereafter; when we come to speak a few Words of their innumerable *childish Fopperies*, and *Superstitions*. I only observe at present, that if it be, as we have seen it is, Idolatry to worship *any Creature*; then *Reliques*, among other Creatures, are not to be worshipped.

Here again their Proofs from Scripture
are

* Corruptions of the Church of Rome. P. 257, 258.

are too impertinent to be seriously refuted. *A dead Man was raised to Life by touching the Bones of Elisha: From St. Paul's Body were brought Handkerchiefs and Aprons unto the Sick; and Diseases were healed; and evil Spirits cast out: i. e. Because God, and his Servants by his Power, worked Miracles; therefore 'tis as clear as the Sun that Reliques are to be worshipped! The Bones of Elisha were not adored: And the Handkerchiefs and Aprons were no Reliques of St. Paul; who was then a living, not a dead Saint: Or if They had been; how does it appear that any Adoration was paid to them?*

VIII. In the last Place the Ecclesiastic swears Obedience to the *Pope* as Christ's Vicar, &c. and acknowledges that "The Church of *Rome* is the *Mother*, and *Mistress* of all Churches." The *Pope's* *Supremacy* has been already considered: That *Rome* is the *Mother* of all Churches in point of *Antiquity*, is notoriously false; In That Sense, all the World knows, the Church of *Jerusalem* was the *Mother Church*. If They mean in point of *Authority*, then *Mother* is the same as *Mistress*, the Word

next

next mentioned: And the Assertion has been disproved already, as falling in with the Pope's Supremacy.

These are the *most distinguishing* Articles of *Pius IV's* Creed; not only asserted as *Truths*, but as *Truths necessary to be believed*. "This true Catholick Faith" (says the Person professing it) without "which no Man can be saved, &c.—With what Face can any Papist, after this, affirm that the Council of *Trent* added nothing in Substance to the Scriptures, and the ancient Creeds, but only explained them, and varied upon them? What is not only *not in* Scripture, but directly *contrary to it*, and yet *asserted and sworn to*, as *necessary*, is an *Addition* with a witness. Thus have they quite *altered and changed* the *Rule of Faith*, delivered by Christ and his Apostles; and obtruded a *new Gospel* upon Christians, diametrically *opposite to the old one*.

I come now to consider their *other* particular Corruptions; which, though not contained in the Creed aforesaid, are yet proved to be *Theirs*, from their Liturgies, and Books of Devotion, the Writings of their most celebrated Divines,
and

142 *Prayers in an unknown, &c.* Part II.
and the avow'd Doctrine, and Practise of
their Church. And here we have

I. *Prayers in an unknown Tongue.* The bare Mention of This, one would imagine, should be sufficient. For at the very first Mention, does not *common Sense* start up with Indignation against it? As for *Scripture*; we shall not be at a loss to confute it from Thence, so long as the XIVth Chapter of the 1st Epistle to the *Corinthians* stands *unexpunged* in the *New Testament*. And if we appeal to *Antiquity*; 'tis plain Fact that the Prayers of the Church were in the vulgar Tongue of every Country: and that the *People* not only understood them, but bore a Part in them.

II. *Locking up the Scriptures in an unknown Tongue*; or not permitting the *People* to read them. For this may properly and truly be called *Their Practise*; though they are by *our* Reformation forced, in *some Measure*, to depart from it. Yet when they depart from This, they substitute a worse in its Room; I mean *corrupting* and *falsifying* the Scriptures; of which

Part II. *False Canon of Scripture, &c.* 143

which Before. This, in our Saviour's Phrase, is *taking away the Key of Knowledge*; Luke ii. 52. And what *Woe* He denounces upon Them who do so, Nobody, who *reads the Scriptures* can be Ignorant. Here, in Passing, may well be mentioned their *Index expurgatorius*, or their corrupting and falsifying the Writings of the *Fathers*; because Those Writings, truly represented, do so clearly detect the *Corruptions*, and *Falsifications* of *Their Church*.

III. Their *false Canon of Scripture*; or Receiving *many Books*, as *divinely inspired*, which really are not so. That the Fact is true, that many of the Books which they receive as Canonical, are indeed Apocryphal, Bishop *Cosin* has abundantly proved: Nor has any of *Them*, that I know of, so much as attempted to answer him. I will produce one Specimen of what may be urged against them under this Head. The Books of *Macca-bees*, among the rest which we account Apocryphal, are by Them received as the Word of God. The Latter of them the
Author

Author concludes Thus. *If I have done well—it is what I desired; but if meanly and slenderly, it is That which I could attain unto.* 2 Mac. xv. 38. That is, He makes an *Apology* for the *Weakness*, and *Imperfection* of his Work. Is This Language for the *Holy Ghost*? or for One inspired by him?

IV. Their *prohibiting Marriage to the Clergy; Nun's Vows, &c.* Which is an Infringement of our *Christian-Liberty*, contrary to Scripture; Laying *Yokes* upon Christians, which they ought not to bear; spreading *Snares* for their Souls, and endangering their eternal Salvation. The enjoined Celibacy of the Clergy I have elsewhere * shewn to be contrary to Reason, Scripture, and Antiquity; and shall not Here repeat it.

V. Their *exempting the Clergy from temporal Jurisdiction* even in *temporal Causes*; as if They were not Subjects to Kings, Princes, and States, as well as other Men. What is This but *turning Religion into Rebellion, and Faith into*
Fac-

* Preserv. Vol. II. Disc. 3.

Whose *Kingdom is not of This World*, and whose Religion is the very Spirit of Charity, and Humility?

VII. Nearly related to the Former is That execrable Principle of Theirs, that (*the End sanctifying the Means*) all Sorts of Villany are consecrated by a Zeal for their Church. Let but the Interest of *That* be concerned; and Lying, Perjury, Treason, Rebellion, Stabbing, Poysoning, and all Kinds of Murder, shall be Heroic Virtues, and meritorious of Salvation. Hither is to be reduced their precious Maxim, that *no Faith is to be kept with Hereticks*: as also the Pope's *dispensing* with Oaths, and other *moral Obligations* (i. e. taking upon him to suspend the Laws of God, and he may altogether as well repeal them) whenever His own Turn is like to be served by it. Here again, I doubt not, they will say we wrong them. But they wrong *Us* by saying so. The Principles and Facts are *notorious* to the whole World. I will give an Instance, or two.

* One of their Writers declares he rejoyces, that the Dignity of the Roman

H 2

Church

* *Joseph. Stephanus* apud *Sanderfon* Serm. p. 31.

Church is heightened at any Rate, † whether by truth or otherwise. Their ‡ *Decretals*, and *Glosses* upon them, declare, that the Pope can *dispense against an Apostle*, against the *Old Testament*, in a *Vow*, or an *Oath*; and in the *Gospel*, by *interpreting* it.

VIII. Their *Canonization of Saints*, and *Adoring* and *Invoking* them, when they are so canonized. Some have been made *Saints* for being very *wicked*; Such was our *Thomas Becket*; Whose Merit was Rebellion against his natural Sovereign, and insisting upon the Clergy's being exempted from Subjection to Temporal Authority. Others are of their own Imagination; no such Persons having ever been in Being. As the *Seven Sleepers*; *St. Ursula*, and her Eleven thousand Virgin Martyrs; *George*, who killed the Dragon, &c. To produce all the Instances of both Kinds, would be an endless Task. But what shall we say to the three Kings at *Cologne*? That there were
wise

† *Sive per veritatem, sive per occasionem.*

‡ See them cited by *Turretin. Institutio Theolog.* Vol. III. P. 145. 146.

Faction; Undermining the Foundations of civil Government; and introducing Anarchy and Confusion, contrary to the Doctrine, and Example of Christ, and his Apostles? Here again, perhaps, they will alledge, that we charge them falsely; and that They (the *Romish* Clergy) are very loyal Subjects to the secular Powers. They are so, indeed, or rather seem so; when They cannot help it. But They *talked* quite otherwise, whenever They *durst*; and *acted* quite otherwise, whenever They were *able*. Witness, among many others, our famous *Countryman*, and *their* famous *Saint, Thomas Becket*, Archbishop of *Canterbury*; of whom we shall have Occasion to take some Notice under another Article. But besides; the Bull called *In Cæna Domini*, is still read, and reinforced at *Rome* every Year: In which Bull This Doctrine is asserted in the strongest Terms; and All Those are cursed and excommunicated, who maintain the contrary. In which too, upon another Account, the whole Church of *France*, and most of our *English Roman* Catholicks, are curs'd, and excommunicated by the Pope; which I wonder they do not seriously consider. Which suggests

VI. Their Doctrine (and Practise too) of *excommunicating* and *deposing* Sovereign Princes, and *absolving* their Subjects from their Allegiance; Making the Pope King of Kings, supreme Governour of the World, and even in *Temporals* Universal Monarch. 'Tis true, the Popish Princes do not acknowledge This Supremacy of his in *Temporals*, any more than We do his Other in *Spirituals*: But still This is the Popish Doctrine; and will be so as long as the Canons of the great Council of *Lateran*, and the Bull in *Cæna*, &c. above mentioned, are unrepealed among them. Nor has a suitable *Practise* been wanting, whenever it was in their Power: Popes, we know, have deposed Kings, commanded their Subjects, upon Pain of Damnation, not to obey them; interdicted Kingdoms, and trod upon the Necks of Emperors. Which insufferable Incroachment has occasioned the Assassinations of Sovereign Princes; been the Cause of many long, and cruel Wars; and filled *Christendom* with Blood and Confusion. And are These the Vicars of Christ, the Prince of Peace? These the Vicegerents of the meek, humble, and suffering *Jesus*?
Whose

wise Men from the East, who came to adore our Saviour, is certain: But what Reason there is why They Themselves should now be *adored*, I know not. The Church of *Rome* indeed, if we will believe her upon her own Word, is so sagacious, and so fortunate, as to know not only the *Quality*, but the *Number*, and even the *Names* of These Persons; and, which is more, has the Skulls of them in her own Custody at this Day. Certain I am, I have seen, and so doubtless have Others among Us, a Scrap of Paper, given out, or sold, by her Authority; in which, to the Sculpture of the Wise Men adoring, and offering Gifts to the Infant *Jesus*, are added These Words: *Sancti Tres Reges, Caspar, Melchior, Balthasar, orate pro nobis; nunc, & in hora mortis nostræ.* “Ye three holy Kings, *Caspar*, “*Melchior*, and *Balthasar*, pray for us; “now, and in the Hour of our Death.” And because This, being in *Latin*, is not understood by the People (as, to be sure, no Prayers should be) to shew them the Use of the Medicine to Those who carry it about them; It follows in the vulgar

Tongue in *French*.* “ These Billets
 “ have touched the three Heads of the
 “ holy Kings at *Cologne*. They are good
 “ for Travellers against the Dangers of
 “ the Road, the Head-ach, the Falling-
 “ Sickness, Fevers or Agues, Sorcery, all
 “ Sorts of Witchcraft, and sudden Death.”
 How justly would the ridiculous Folly of
 This make one *Laugh*; did not the Seri-
 ousness of the Subject, such deplorable
 Ignorance, such abominable Superstition
 and Idolatry, rather incline one to *Weep*!
 There is not the least Hint in any History,
 divine, or human, concerning the Num-
 ber or Names of These Persons; and yet,

Nota magis nulli domus est sua —

Nobody is better acquainted with his own
 House, or Family, than the *Romanists* are
 with These Particularities. And not only
 so; but they have their Heads at least, if
 not their whole Bodies, in their Keeping.
 Whoever believes This, may almost be-
 lieve Transubstantiation itself; and I think

* Ces Billets ont touché aux trois têtes des Saints Roys
 à Cologne. Ils sont pour les Voyageurs contre les mal-
 heurs des chemins, maux de tête, mal caduque, fievres,
 forcellerie, toute sorte de malefice, & mort subite.

I need say no more of it. But however, supposing even all This to be true; Why must they be *Sainted*, and made *Intercessors* for us? That They are saved, I doubt not; but I hope we may be so, without believing Them to be Intercessors. As to the Use which is made of these Billets, as they call them, *viz.* to be a *Charm*, or *Spell*, against such *particular Evils*, and a *Specific* against such *particular Distempers*, and no others; it is, as I intimated before, too foolish to be laughed at; and yet so pitiable with regard to the poor deluded Ignorants, as never enough to be deplored; so infamous and scandalous to the Christian Religion, with regard to the Impostors who invent it; as never with Indignation enough to be re-sented, and detested. Whether These Saints were *canonized* by the Church of *Rome*, or no, I cannot say; 'Tis plain they are *worshipped*, and *prayed to*, by her Members.

But what does Canonizing *signify*? Can any Man, or Number of Men upon *Earth*, by any Act of Theirs, *make a Saint in Heaven*? The Thing is manifestly both *absurd*, and *impious*; and (like many

other Branches of Popery) *borrowed from the Heathens*. As the Heroes of old Rome were *Deified*, so These of new Rome are *Sainted*. The Latter now are, as the Former then were, *adored*, and *invoked*; and *Canonization* succeeds in the Room of *Apotheosis*. I have shewn that we ought to adore and invoke *no* Saints at all, not even true and real ones; much less *such* Saints as *These* are.

IX. The next is Their *Opus operatum*: i. e. in plain *English*, Their Doctrine (and Practise consequent of it) that mere *outside Religion* is *sufficient* to Salvation. For though the Council of *Trent* applies This Word only to the *Sacrament*; yet it may as well, and for the same Reason, if there be any, be applied to every thing else in Religion: And, in fact, their Practise is agreeable to This Notion. A Notion it is, which at once overthrows all true Piety, and quite evacuates the whole Scheme of Christianity. 'Tis evident from the whole Tenour of the Scriptures, that bare *Actions*, without *inward Affections*, are so far from being acceptable to God, that they are hateful
to

to him; that the Heart, Soul or Mind, is by Him principally regarded; that as He is a *Spirit*, he must be *worshipped in Spirit*; that *bodily Exercise profiteth little, but Godliness*, or inward Piety, is *profitable unto all things* *. This is plainly the Doctrine of the *Gospel*, as well as a Dictate of common *Reason*. But Popery will teach us another Lesson; *viz.* That *Opus operatum*, or the mere outward Action, joined with the Administrations of the Priest, does the whole Business. Particularly as to *Prayer*; the Scripture tells us it must be accompanied with the closest Attention, and the most fervent Affections; and that great is the Guilt of Those who *draw nigh to God with their Lips, when their Heart is far from him*. Not so, according to the Church of Rome; If You *move your Lips*, and *speak the Words*, say *SO MANY PRAYERS*, and *drop SO MANY BEADS*; That is sufficient on your Part: No Matter for Attention, and inward Devotion; The Priest will supply Those Defects. Nay, *Saurez* one of their greatest, and most learned Writers, teaches us, *That it*

H 5

is

* 1 Tim. iv. 8.

is not necessary to Prayer, that the Person praying should so much as think of what he speaks. * Is This a reasonable Service? Or can there be Reason without Thought? What shall we say of Men who have the Confidence to maintain such Paradoxes?

Hither is to be reduced their placing so much Religion, in truth almost all their Religion, in outward Performances, and bodily Exercises; such as Pilgrimages, and Visiting the Shrine of This, or That Saint; Whippings, Hair-Shirts, and such like corporal Austerities; Their oppressing and stifling the Spirit of Christianity with the Burthen of their innumerable Ceremonies, Crossings, Sprinklings, &c. Which eats out the very Heart of true Piety, and turns Religion into mere Mechanism.

But most intolerable is This their Doctrine, as it affects the Case of Repentance. They teach that Attrition, without Contrition, i. e. such a Sorrow for Sin as proceeds only from the Fear of Hell, without any Mixture of the Love of God, or Sense of our own horrible Ingratitude, &c.

joined

* De Orat lib. 3. c. 4. He indeed makes several nice Distinctions, according to his Custom; but his Doctrine amounts to what I have said.

joined with the Sacrament of Penance, meaning *Auricular Confession* to, and *Absolution* from, the Priest, is sufficient for the Pardon of Men's Sins, and their Obtaining eternal Salvation. * So that, according to Them, after a Man has lived the most profligate Life imaginable, and been guilty of all the Abominations that can be committed, if in the Hour of Death he be but *sorry* for them, only because he is afraid of being *damned* for them, (and how is it *possible* he should be *otherwise*? and what *Vertue* is there in This?) do but confess them to the Priest, and receive his Absolution; all is safe, and from being a Child of the Devil, he in a Moment becomes a Child of God, and an Heir of the Kingdom of Heaven. *Contrition* is indeed a very good Thing; and the more of it the better: But considering that *Few* have it, *God hath provided* (say the *Trent Fathers*) *for the common Salvation of Men in a more easy Way.* † A very easy *Way* indeed; if it were *any Way* at all. But how shall we reconcile This with Scripture? In which we are taught that

* *Concil. Trident. Sess. 14. Cap. 4.*

† *Roman Catechism. P. 223. &c. Edit. Antwerp. 1606.*
Vide Bull's Sermons. Vol. I. P. 14.

that *Faith*, and *good Works*, are necessary to Salvation; that true Repentance consists in a *Change* of the *Heart*, and *Mind*; that *without Holiness no Man shall see the Lord*. Heb. xii. 14. *That we must work out OUR OWN Salvation with Fear, and trembling*. Phil. ii. 12. And that *strait is the Gate, and narrow is the Way, that leadeth unto Life; and few there be that find it*. Matth. vii. 14. But *few that find it*? According to the Doctrine we are now considering, not one in a thousand can miss of it. None can, but Those who are surprized by *sudden Death*. For, it seems, if a Man has but half an Hour's Conversation with a Priest; the whole Business is done: and he dies the *Death of the Righteous*, though he has *lived the Life of the most Wicked*. Whether the Pope be *Antichrist*, or no, I will not pretend to determine; though, by the Bye, he bids fair for That Title: I am sure *Popery* is *Antichristianity*: and This Doctrine, if there were no other Argument, as there are an hundred, would alone be sufficient to prove it.

But *auricular Confession* is too gainful a Point to be easily parted with: By This they

they become Masters of the People's *Secrets*, and, which is better, of their *Money*. Therefore the Council of *Trent* makes Confession to a Priest necessary to Salvation, and anathematizes, *i. e.* curses, all who deny it. Which, again, is giving us *another Gospel*; For That of Jesus Christ teaches no such Doctrine. In brief, the Scripture says Contrition is necessary; the Church of *Rome* says it is *Not*: The Scripture says not that Confession to a Priest is necessary; the Church of *Rome* says it *Is*.

But here too it is very likely they will complain that we injure, and misrepresent them: Forasmuch as there are many excellent Books written by Divines of Their Church, in which *inward Piety* is made absolutely necessary, and pressed and inculcated with the greatest Earnestness. No doubt, They have good *Books* among them, and good *Men* too: But for all That, the Doctrine of their *Church* in This Matter is just as I have stated it. If some Men of their Religion are better than That Religion requires them to be; That neither contradicts my Assertion, nor vindicates Their Religion. And I do still insist, that This Doctrine in its Nature, and
Tendency,

Tendency, is utterly destructive of Christianity. To which it may well be added, that if *Papists* contradict One another, and Some of them contradict Themselves; That is no Confutation of what we lay to the Charge of *Popery*. There have been many of That Communion, who utterly abhorred, and even exposed, its Corruptions; though they had not quite Vertue and Courage enough to withdraw themselves from it, as they ought to have done.

But if Some of That Church have *written* and *lived* like Christians, *notwithstanding* This her Doctrine; how many More, think we, have been made eternally miserable *by it*? Since That is manifestly the natural Tendency *of it*. If Men are once made to believe that They may *gratify their Lusts*, and yet *be saved*; small will be the Number of Those who will *refuse* to *gratify* them. No wonder therefore that Immorality and Vice abound to such a degree, and appear open and bare-faced, where This Principle is most taught, and believed: No wonder that the most flagitious Livers are very punctual Observers of *Opus operatum*; and go with

with great Calmness from a *Strumpet*, or a *Murder*, to the *Sacrament*: No wonder that *publick Stews* are not only *tolerated*, but in a manner *establisht*, by paying a *Tax* to the Government. For what have the most Profligate to fear, if the *Opus operatum* of the *Sacraments*, *i. e.* the *bare Receiving* them, will procure their Pardon; though they are received *without Faith*, *Charity*, or *Repentance*: nay, *with* the most inveterate *Habits* of all *Wickedness*, with *Hearts* full of *Adultery*, and *Hands* reeking with *Blood*? What is This but making mere *Charms*, and *Spells* of the *Sacraments*; or, at best, supposing them to work *like Corporeal*, not *Spiritual*, *Medicines*: As if the *Diseases* of the *Soul* were to be purged off, like *Phlegm*, and *Choler*; or its *Wounds* to be cured with a *Plaster*?

X. Their *Miracles*, and *Legends*: Their pretended *present* *Miracles*; and their *Legends*, or *Histories*, of pretended *past* ones. These *Cheats* are so gross, and fulsome; that one may justly wonder we should at This time of Day be at any Trouble to expose them. Some even of their own
Writers

Writers have exposèd them sufficiently; And we might Now safely appeal to any *Man of Sense* among *Themselves*, whether He believes one Word of them? If he does *not*; We may again ask him, what he thinks of a Religion, which is supported by *Fraud*, and *Imposture*? But Some, who would seem at least to believe them, argue that there were Miracles in the Church for some Ages after the Apostles; and That by the Confession of All: Why then may there not still? We answer, 1st. They were *needful* for the Conversion of Heathens, and the Confirmation of new Converts, before Christianity was sufficiently established: But Now the Case is otherwise. 2dly. and Chiefly, We have *Proof* of Those ancient Miracles; but none at all of These supposed modern ones. Nay 'tis evident to all unprejudiced Persons, that they are arrant Cheats; and not performed with half so much Dexterity, as the Sleights of a common Juggler. What think we of the Liquefying of St. *Januarius's* Blood at *Naples*? How easy is it first to shew the People one Vial of something red, and solid; and then another of something red and liquid? Or,
even

even if it were the same; cannot every Chymist do much stranger Feats, Than This? Yet This is Their famous standing Miracle; the Miracle in which They chiefly glory. Such Tricks are so far from proving Them to have the Power of working Miracles; that they are a Demonstration of the Contrary. For if They had That Power, they would exert it in *another manner*; and not be put to such *wretched Shifts* as These are.

Not but that, did They work *real Signs, and Wonders*; That would be no *sufficient Warrant* for us to embrace Their Religion. Because, 1st. According to Their Principles, the Evidence of our Senses is Nothing. 2dly. Because their Religion is contrary to a preceding Revelation, to common Reason, and the first Principles of Morality. Much less are we to follow them; when we know their Miracles to be *spurious, and counterfeit*; and their very *Means of convincing US* to be a *fresh Disproof* of their OWN *Pretensions*.

Thus as to the *present* Miracles they boast of. And the same, in the main, may be applied to their *Legends of past* ones.

ones. Their Legends I say, and other Histories of counterfeit Miracles; Those prodigious Volumes of *Lying Wonders!* Who has not heard the Story of St *Winefred's* Head cut off, and set on again? Or of St. *Dennis*, carrying his Head under his Arm for so many Leagues together? How the Virgin *Mary's* Chamber travelled through the Air from *Nazareth* to *Italy*, and at last fixed at *Loretto*, where it now stands, if You will believe Them; is a Piece of History well known to Every-body. These, and a thousand more such like unreasonable Lyes, which a Child of common Sense would laugh at, are imposed upon, and swallowed by, the poor ignorant People; and make a *very great* Part of the Popish Religion. And it would be well, if it stopped Here; if the *ridiculous Folly* of them were All: But, alas the *Scandal* of them is much worse. They give *Occasion to the Enemies of our Lord to blaspheme*; cast a Reproach, tho' unjustly, upon Christianity itself, and expose it to the Scorn of Infidels and Atheists. But They tell us *They* condemn all false Miracles, and idle Legends, as much as We do. *Whom* do They mean? Has
Their

Their Church by any publick Act condemned them? It is well known that She has not: and therefore She *tacitly*, and *indirectly*, at least, *approves of*, and *encourages* them.

Their pretended *Apparitions* of Souls *tormented in Purgatory*, or *delivered* from it, may well be mentioned under This Head. There is no such Place, or State, as Purgatory; as I have shewn: and consequently all These Stories must be false.

XI. This suggests to our Thoughts their *numberless childish Fopperies*, and *Superstitions*. Some of them have been unavoidably touched upon already, as falling in with other Corruptions. What work do They make with their continual *Crossings* upon every trifling Occasion! With their Beads, Crucifixes, holy Water, *Agnus Dei's*, &c. With their Processions, Pilgrimages, Visiting the Shrines of Saints, and Kissing, and Adoring their Reliques! This Last I have already shewn to be *Idolatrous*: But admitting it were not, it is certainly very *Foolish*; and has been abundantly ridiculed as such by *Erasmus*, one of Their own Writers. What *Proof* have

have They that the Reliques are *real*, and *genuine*, or ever belonged to the Saints whose Reliques they are called? None at all: So far from it, that in many Instances there is Demonstration to the *Contrary*. Because the same are averred to be shewn in several distant Parts of the World; and therefore cannot All be true. If all the Pieces of Wood, which are said to be Parts of the Cross, be really such; of how *much* Timber, think we, must the Cross have consisted! The *Virgin's* Milk, no doubt, may by Miracle continue for so many Ages. But how comes it to be in such Quantities? Why, it cannot be at all; The Thing is impossible. And yet how are These Contradictions swallowed by the *miserably deluded* People!

The *insupportable* Number of their *superfluous Ceremonies* is here again to be considered; as also the various Gesticulations of the Priest in performing divine Service; together with the excessive Ornaments, Paintings, Gildings, and such like gaudy meretricious Decorations of their Churches, Altars, &c. All which, put together, make their Religious Worship look more like a *Theatrical Show*, or *Play*,
than

all their Divine Service. Their People indeed are *devout*, as 'tis called: But *how?* and to *what?* They have so much *Ceremony*; that there is no room left for *real* Devotion. There is much Bowing, Crossing, Kneeling, &c. but still 'tis all *Outside*: For Their very *Devotion*, such as it is, destroys inward Piety; The Soul being so taken up with the *outward Objects* of the Senses, and governing the *Motions* of the Body; that it cannot attend, as it ought, to the *spiritual Worship* of the *Invisible Being*.

As *Superstition* mainly consists in making That *Unlawful* on the one Hand, or *Necessary* on the Other, which God has left *Indifferent*; To this Head may be reduced their Distinction of *Meats*, as in *Themselves* Holy, or Less holy; and their *Touch not, Taste not, Handle not*: Col. ii. 21. For their Doctrine, and Practice in This Particular, is exactly the same with That of Those whom the Apostle condemns in the Text referred to.

Here likewise is to be mentioned their *Consecration* of almost every Thing you can name; as *Water, Salt, Oil, Candles, Books, Bells, &c.* then placing the greatest

est *Vertue*, and *Efficacy* in them, calling them *Means of Grace*, and affirming that they are instrumental to Salvation. *Holy Water* is applied not only to *Men*, but to *Cattle*; and even to *Houses*, and *Goods*; For, it seems, it drives away *Vermin*, and *Diseases*, as well as the *Devil*: By the *Ring*ing of their *Bells* too, if You will take Their Word, *Tempests* are *appeased*, and *Demons* *chased away*.

And in Case of any warlike Expedition, or other important Enterprize, especially upon a Religious Account; great, no doubt, must be the *Sanctity* and *Energy*, of *Swords*, *Guns*, *Banners*, and so forth, blest'd by the Pope. May We Hereticks presume to ask; Whether the *Gunpowder*, which was to have blown up our King, and his two Houses of Parliament, was not *blessed* likewise?

It may possibly be asked, by way of Alleviation; Admitting all This to be *foolish*, What *great Harm* is there in it? I answer; 1st. It is partly *Will-worship*, censured by *St. Paul*: Col. ii. 23. i. e. something in Religion which is not prescribed by God; but invented by the mere arbitrary Will and Pleasure of Men, and imposed

than the *Worship of God*; or, at best, more like *Jewish*, not to say *Heathen*, Devotion, than *Christian*. To give one Instance out of a hundred; Their Office of Baptism consists of so many fantastical Whimfies, that it would take up a whole Discourse to give you an Account of it at large. * The Priest breaths three times upon the Infant's Face; and (as if we were all born *possessed*) exorcises the Devil out of him: [By the Way, their *Exorcisms* might well make a distinct Article; but I have not Time.] Then he *crosses* both his Forehead and his Breast: Then comes the Benediction of *Salt*, with a most idle, and prophane Prayer, and nine different Crossings. The Salt is put into the Infant's Mouth, with This impious Saying; *Be it thy Propitiation unto Life eternal*. Then the Devil is exorcised again; and the Infant again crossed on the Forehead. Then the Priest puts part of his Robe upon the Infant, and brings him within the Church; for hitherto he has been without. Another Exorcising of the Devil follows; and what comes next is so ridiculous,

* *Rituale Romanum*. Antwerp, Anno 1617. P. 13, &c.

culous, and filthy, that 'tis not fit to be mentioned in a Church. * After This; the Child is anointed with holy Oyl, on the Breast, and betwixt the Shoulders, in the Figure of a Cross again. At last (for as yet there has been nothing of it) Baptism it self ensues. Now comes the Chrism; with which the Infant is anointed upon the Crown of his Head, in the Figure of a Cross again; A white Linen Cloth is put upon his Head; and a Lighted Candle into his, or his Godfather's Hand. This Stuff, and a deal more, makes up their Office of Baptism. And the same, in effect, may be said of all their other Offices. For God's sake, is This Christianity? *Let all Things* (says St. Paul) *be done decently, and in order*; and in another Place, *Let all Things be done to edifying*. What Decency can there be in all These *Fooleries*, which every Man, Woman, or Child, at the Age of any Thing like Discretion, must nauseate and abhor? What *Edification*, in *staring*, and being *amazed*, and *understanding nothing*? The same, as to the main, may be said of all

* He takes Spittle from his Mouth, and touches the Infant's Nostrils and Ears with it.

imposed upon Others, as in and of itself necessary, of an intrinsic Excellence, and Holiness; * Partly *Jewish*, partly *Heathenish*; partly *Idolatrous*; partly *Magical*; all over *Superstitious*; all over contrary to Christianity: The Spirit of which is *inward Piety*; and which, even in Divine Worship, requires no more *Ceremony*, and *outward Ornament*, than tends to Decency, and Edification, to the Honour of God, and true Religion. 2dly. Suppose These, which I have named under *This*, and *other* Heads, with a Multitude more of their *Externals*, and *foppish Formalities*, be considered barely as *foolish* and *absurd*; Is not *That* bad enough? Is it not extremely wicked to make *Religion* consist in *Absurdity*, and *Folly*? Is *That* Christianity, which Every-body of common Reason, every Child, must *laugh at*? Or does Christianity take away the Use of Common Reason? It does *indeed*, if we will believe the *Romanists*; so much is Christianity obliged to them. But *We* will not suffer our holy Religion, and its blessed

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Author,

* I am sensible that a quite different Interpretation is put upon the Word *Will-Worship*, ἐθελοθρησκεία: But I chuse This as the Best.

Author, to be so slandered and abused, without vindicating Both. *This*, which We have been considering, is *Popery*; which tends to make us *Ideots* and *Changelings* on the one Hand, as well as *debauched* and *profligate* on the Other: But it is not *Christianity*; nor any thing like it. *That* is a manly, and rational, as well as heavenly, Institution; tending to make us truly *Wise* in all respects, as well as *wise unto Salvation*.

Superstition, and *Prophaneness*, are generally taken for *contrary Extremes*; and yet Popery has so managed the matter, as to *unite them* in *one* and the same *Action*. It does so in most of the Actions I have mentioned under This Head: I will Instance in *one*, which may explain my Meaning in the rest. To place so much Religion, or any at all, in such Consecrations as I named, is highly *superstitious*: Yet how *prophane* is it, at the same Time, to *prostitute* the Office of *Consecration*, sometimes to such *foolish*, and sometimes to such *wicked* Purposes!

XII. There yet remains to be taken notice of one more Corruption in the Popish

pish Religion; which alone, if there were no other, is enough to prove any Religion false: And That is *Persecution*; or propagating Religion by *Force of Arms*, by *Blood*, and *Murder*. That They have often made Use of Fire and Sword, to extirpate what They call Heresy, and extend the Dominions of Their Church, is Plain Fact; and cannot be denied by Any, who (to omit a Multitude of other Instances) have ever heard of the Massacre at *Paris*, or the Burnings here in *England*. Need I prove that This is contrary to the Gospel? Or can it be unknown to any one who has ever read the *New Testament*? Did *Jesus Christ* shed his *Blood* to establish a Religion which should be propagated by shedding the *Blood* of *Others*; for whom too he shed his own? This is the Way for *Heathens*, and *Mahometans*, to spread and maintain their Religion; but not for *Christians*. *Persecution*, 'tis true, is the Badge of Christianity; but 'tis in the *Passive* Sense, not in the *Active*: Our Saviour often tells his Disciples that they should *suffer* it, but never that they should *inflict* it. Nay, every Page of his Gospel breathes a quite contrary Spirit. But Po-

perly lays it down upon *Principle*, that *Hereticks* are to be *burnt*: And what *Practise* has followed upon it, I have already hinted. Upon This Account therefore, as well as many Others, *Poperie* is directly *Antichristian*.

Is it not as easy for Us to *call Them* Hereticks, as it is for Them to *call Us* so? As They then here in *England* formerly burnt People for being Protestants; so suppose We should Now burn *Them* for being Papists; Would They say, We were very good Christians for it? But whatever They say, or do; They are very safe as to That: *We have not so learnt Christ*; and would not take away the Life of one single Papist, merely for being such, tho' by so doing we could spread our own most holy Religion over the Face of the whole Earth: Because That very Religion forbids such a *Practise*; and further teaches, that *We must not do Evil, that Good may come*.

We are, however, so far *obliged* to our *Romish* Adversaries, that They have furnished us with *one* very good *Argument* for the *Confirmation* of our Religion; I mean the Testimony of *Martyrs*. We have

have not, 'tis true, put them into our *Calendars*; but, notwithstanding That, our *Martyrs* will, at any Time, be an Over-Match for their *Saints*, and *Miracles* too. *Christianity* itself was attested by the Blood of its Professors; and so was the *Reformation*. Let the *Heathen* receive our due Acknowledgments for the One, and the *Papists* for the Other. What *Martyrs* have *They* to shew? I never heard of Any, but *Garnet*, and *Fawkes*, and such like. But to *die* out of *Zeal* even for the *true* Religion, will not make a *Martyr*; unless it be in the *Way* which That Religion has prescribed: Much less, if it be for the greatest *Villanies*, which are of all Things most directly contrary to it. But such a *Child of This World*, as *Popery*, is ill turned for truly Christian Suffering; It strongly inclines its *Partisans* to *make* *Martyrs*; but not in the least to *be* so.

Now we are upon the Subject of *Tor-
tures*; 'tis impossible to forget That *Depth*
of *Satan*, the *Inquisition*. For Satanical
it is, by the Conjunction of Three Qua-
lities; indefatigable *Diligence*, profound
Subtilty, and inhuman *Cruelty*. Some of

its *Mysteries* have been discovered to us; Enough to shew that the Whole is a *Mystery of Iniquity*: and that Popery is rather a Scheme of *Machiavellian* Politicks, than any Part of *Christ's* Institution.

I have Thus considered some of the most material Corruptions of the *Romish* Church, and Religion: I say Some; being very sensible that I have omitted Many. Such as the Hypocrisy of not a Few, in pretending to exemplary Poverty and Mortification; when 'tis notorious, that Those very Persons so pretending roll in Wealth, and Luxury; Their leud Carnivals, and voluptuous Fasts; Their making Abstinence consist not in the Quantity, but in the Quality, or Nature, of our Diet; Their unedifying Homilies, and unchaste Casuistry; Their Equivocation, and mental Reservation; Their false, and pernicious Distinction of Sins into *Mortal* and *Venial*; Their thundering out Anathemas and Curses, and damning all Mankind except Themselves, upon every trifling Occasion; Their abominable Stories of the *Favours*, and *Fondnesses* shewn by the *Virgin Mary* to certain *Monks*, and
other

other Persons to whom she appeared; Things not to be named in This Sacred Place, nor, indeed, scarce any where else; nor so much as to be thought of without Horrour, and Astonishment, Blushing, and Confusion: * Their making the Pope God upon Earth; and affirming, † that, *if He were so wicked as to carry with him innumerable People in Troops to Hell, to be with himself for ever tormented; yet no Mortal whatsoever must presume to reprove his Faults; because he is Judge of All, and himself to be judged by None.*

I 4

Upon

* How fulsome yea how perfectly loathsome to us are the Tales of Those who have had the Assurance to tell us of the amorous Addresses of the blessed Virgin, to certain Persons her devout Worshippers; chusing them for her Husbands, bestowing her Kisses liberally upon them, giving them her Breasts to suck, and presenting them with Bracelets, and Rings of her Hair, as Love Tokens? The Fables of the *Jewish* Talmud, yea of *Mahomet*, may seem grave, serious, and sober Histories, compared to These, and other such like impudent Fictions. *Bishop Bull's Sermons*. Vol. I. P. 173. Much more, and much worse, of This execrable Stuff may be seen, with the Authors quoted, in a Book entituled, *A Manual; or Three small, and plain Treatises, &c. Written for the private Use of a most noble Lady, to preserve her from the Danger of Popery.* By the most Reverend Father in God, John Lord Archbishop of York. London: Printed for W. Garret. 1672. P. 87. For my Part, I cannot prevail with myself to transcribe it.

† Decretal. Part I. Dist. 40. Can. 6. *Si Papa.*

Upon the Whole then, I think, I may justly resume the Proposition laid down in the Introduction, as now fully proved; *viz.* That Popery is, from the Beginning to the End, nothing but one entire Contradiction to the Christian Religion; a Contradiction *to* it, and a most shameful Adulteration *of* it; and that *We* are neither Hereticks, nor Schismatics; but *They* are Both. I say, *They* are Hereticks; for what is Heresy, if That which I am going to mention be Not? With the utmost Obstinacy, and Insolence, *They* maintain very many Doctrines, as I have prov'd, contrary to Scripture, and the Sense of the universal primitive Church, and utterly destructive of Christianity. *We* are *not* Hereticks; because we hold Nothing but what is agreeable to Scripture and Antiquity. *Neither* are we *Schismatics* in refusing to hold Communion with *Them*; because (as I have likewise proved) their Terms of Communion are unlawful. *They* are Schismatics, in imposing Those Terms; and so making the Separation necessary. *We* may observe too, that the *Romanists* here in *England* held *Communion with Us*, for several Years.

Years after the Reformation; 'till the Pope, by his Bull, *commanded* them to *break* with us: So that, upon more Accounts than one, the Schism is *Theirs*, not *Ours*. From all which it follows, that (as I likewise said in the Beginning) though we shall not, as They do Us, send them all directly to Hell, and deny the Possibility of Salvation to every one of Their Communion; yet We, not They, have the true, genuine Christianity: We are in the plain, safe Way; and They, without the extremest Peril of their Souls, cannot continue in *Theirs*.



Years after the Reformation: till the
 Year, by his Bull, commanded them to
 wait with us: so that, upon those ac-
 counts, than one, the Schism is Thine,
 not Ours. From all which it follows,
 that (as I likewise said in the Beginning)
 though we fell out, as they do last Year,
 yet the Unity is still, and that the
 Reformation is still to come, one of
 the Communion, yet We, not They,
 are the true, genuine Christianity: We
 are in the plain, Old Way; and They,
 without the external Trail of their Zeal,
 are elsewhere in a Heath.

TO BEY



P O P E R Y

Truly Stated, &c.

P A R T III.

2 PET. iii. 17.

Ye therefore, Beloved, seeing ye know These Things before; beware lest ye also, being led away by the Error of the Wicked, fall from your own Stedfastness.



O T H the *general Doctrines*, and *particular Corruptions*, of the *Romish Church* being Now considered; I shall, in This last Part, take notice of the *cunning Craftiness* by which her Emissaries
lie

lie in wait to deceive; or some of their sophistical Arts not yet mentioned, by which they endeavour to delude Those of our Communion, and pervert them to their own. These I shall briefly detect; adding such other Observations, Rules, and Directions, as upon the Whole shall seem proper. Ye therefore, Beloved, to whom I Now speak, seeing Ye know These Things Before, I mean the Corruptions of Rome, which I have already represented to You; beware lest Ye also, being L E D A W A Y by the Error of the Wicked, the Popish Emissaries, fall from your own Stedfastness.

The first Observable is suggested to us by the very last Words of the Foregoing Part: In which I said, We are in the safe Way, and They in extreme Danger. This, I say, puts us in mind of their famous Argument, by which they endeavour to deceive our *weak Ones*; (and They must be very weak indeed, who are deceived by it) *viz.* That since we allow the Possibility of Salvation to *Them*, and *They deny it to Us*; it follows, that *Theirs* is the *safer Side*, and therefore ought to be chosen.

I have * elsewhere given an Answer to This from Archbishop *Tillotson*; as He, before me, had it from Archbishop *Laud*: † by which Last-mentioned, indeed, it is rather set in a fuller, and clearer Light; excepting that the Other has extremely well illustrated the Case by the ingenious Comparison between a modest, skilful, learned *Physician*, and an impudent, ignorant, illiterate *Mountebank*. I refer you to them Both, as also to the short Abridgment which I have given of their Answer; and desire every reasonable Person to ask Himself, whether ever he saw any wretched Sophistry more substantially exposed? I only add in a Word here (though even That is Answer sufficient) that the Argument turns against Those by whom it is brought; since it shews that they have *no Charity*: Without which, no *Person*, and consequently no *Number* of Persons, no *Congregation*, or *Church*, can be truly Christian. 1 Cor. xiii. throughout.

They say We are All damned: Does it therefore follow that We *are* so? Especially

* *Preservat.* Vol. II. P. 21, &c.

† *Against Fisher.* P. 285, &c.

ally when we have not only *said*, but *proved*, that We are in the right Way to Heaven; and They in the direct Road to Hell, though 'tis *barely possible* that God *may* snatch them from the Jaws of Destruction. For let it be as carefully considered, as They carefully labour to conceal it, that, though We will not, as They do, *invade God's Prerogative*; and peremptorily pronounce People *absolutely*, and certainly *damned*, but leave even the *worst* of Men to their *own Master to whom they must stand, or fall*; yet of Those who knowingly, and wilfully, continue in the Corruptions of the *Romish Church*, or, who having the Means of Conviction, wilfully reject them, or shut their Eyes against them, We cannot say that, according to the revealed Will of God, as set forth in holy Scripture, it is so much as *possible* that They should be saved. Whether there be any Reserve of uncovenanted Mercy, God only knows; but That Man is more than mad, who depends upon it. As for Those who, being brought up in invincible Ignorance, have no Opportunity of knowing better, and live good Lives according to the best of their Knowledge;

ledge; We say the same of Them, as of all Other well-meaning Persons, who are in Darknes, and Error; *viz.* That, notwithstanding their Sincerity, they *are* in Darknes, and Error, and *Sin* too: but leave them to be disposed of by a merciful God; who, no doubt, will have Mercy upon them.

If Matters be put upon That Foot, the safer Side; We have evidently the Advantage over our *Popish* Adversaries in many Respects. For Instance: It cannot be alledged, that the *Adoration* of Images, and Reliques, Saints, and Angels, is *commanded* in Scripture, or made *necessary*: Nor do they themselves pretend it is. On the other Hand, it *seems* at least (for surely the First and the Second Commandments *look something LIKE it*) to be *forbidden* in Scripture, to be unlawful, and idolatrous; Therefore (to put it at the lowest, for we have proved much more) it is the safest way *not* to adore them; but to confine ourselves to the Worship of God alone; which alone is plainly, and expressly commanded.

As little to the Purpose, is their objecting to us the many *Sects*, and *Divisions* among

among *Protestants*. For, 1st. This Argument, if it proved any thing at all, would be as strong against *Christianity*, as against *Protestantism*: Nay, a great deal stronger; since there are many more Divisions among Christians in general, than among Protestants in particular. And 2dly. (which is a Point *They* have more at Heart) it would be as strong against *Pope-ry*: There being as many Sects among *Them*, as among *Us*. To be a little particular; When *They* talk of so many Differences among *Us*; what do *They* mean by *Us*? We of the Church of *England*, it is to be hoped, agree tolerably well among Ourselves; The *Romanists* can say no more of Themselves: And, to speak the Truth, there is no great Argument, or Discovery in Either; supposing Both to be true: For it amounts to no more than This, that *They* who are agreed, are agreed. If we are told of our *Schismatics*, the Reply is ready: There were Schisms in the primitive Times, long before Popery, and consequently much longer before Protestantism, as such, was in Being; Yet That was never urged against any *National Church*, any more than
against

against the Church in general. Nor is there the least Appearance of Reason for such an Objection.

As for *Divisions in Doctrine*; there are at least as many among Papists as among all Denominations of Protestants put together. As there are *Anglicans, Calvinists, Lutherans*, on the one Hand; so there are *Dominicans, Franciscans, Jansenists, Molinists, Jesuits, Italian Papists, and Gallican Roman Catholicks*, on the other. Among whom there are as fierce Disputes about the immaculate Conception of the Blessed Virgin, Free Grace, and Free Will, the Pope's Supremacy, and Infallibility, as there are among Protestants, upon any Point whatsoever. Nor is *Enthusiasm* or *Fanaticism* a Stranger to *Popery*: Of which the *Quietists, Bourignonists*, and Others of the *mystick Way*, can give abundant Testimony.

Even about *Church-Government*, They have very hot Disputes: For certainly the *Pope's Supremacy* is a Point relating to *That*.

If They object, that several pretended Protestant Churches have not *Episcopacy*; I answer, 1st. That is nothing to *Us*, who
have

have it. 2dly. *Their* being wrong in *Government* is no Argument that the *Papists* are right in *Doctrine*, or *Practise*: And we have proved that the *Latter* are perniciously erroneous in Both; infomuch that, notwithstanding their retaining *Episcopacy*, we cannot lawfully communicate with them. 3dly. Though it were greatly to be wished that *Those Churches* had retained *Episcopacy*; yet *They* did well in throwing off the *Corruptions* of *Pope-ry*; and are right in *Doctrine*, though not in their *Ministry*: as the *Papists*, on the other Hand, are Right in their *Ministry*, though not in *Doctrine*. 4thly. Even *This Defect* in *Those Churches* was occasioned by the *Corruptions* of the *Romish Church*; Therefore the *Romanists* have little Reason to triumph and glory in it.

The same, in effect, may be said to the Reproaches with which we are loaded upon the Account of the wicked Principles lately propagated among us, destructive of *Church-Authority*, of *Faith*, and a good *Life*, of *Christianity*, and of *all Religion*. This indeed is Matter of *Reproach* and *Scandal*; but, after all, it is no just Reflection upon *our Religion*, nor any Argument
for

for *Theirs*: Nor does it in the least follow, that because we ought not to be *Atheists*, therefore we ought to be *Papists*. The Truth is, *Popery* and *Infidelity* mutually promote *each other's* Interests: *Pope-ry* tends to *Infidelity* by casting so great a *Scandal* upon *Christianity*, as we have seen in many Instances; and *Infidelity* tends to *Popery*, by casting so great a *Scandal* upon *the Reformation*, and furnishing the *Papists* with Arguments, though very weak ones, against it.

We acknowledge then, we have Some (though, after all, but *very few*) who decry Church Authority, and Some who decry Christianity itself. We acknowledge This; We lament and deplore it; We labour to prevent the ill Consequences of it. We answer and expose the absurd and wicked Reasonings of These wretched Writers: And should punish them, were our *Church-Discipline* in full Force; in which we confess, with Shame, the *Romanists* have the Advantage over us. The too great Relaxation of *That* is a Corruption, which has insensibly crept in upon us; as the Corruptions of *Popery* did in Times past: And We trust in God
we

we shall one Day reform This, as we did Those. Even Now, it must be considered that This is a *negative* Corruption; an Omission only: a Matter of *Fact*, not of *Principle*: For our Church has *Laws* enough against Heresy, and Infidelity; though they are not *executed* as they ought to be. In the mean Time, why must a *very few* Infidels and Hereticks in our Nation reflect upon the *main Body* of it, which *abhors* their Principles? Did our *Religion* give any Countenance to them; the Reflection would be just: But the Contrary is most evident; and our Adversaries of *Rome* very well know it: Though, to deceive our weak People, they make Use of This invidious Reasoning, which They know in their own Consciences to be groundless and sophistical.

But suppose our Divisions, and the *accidental* Corruptions (for they are no otherwise) of Some among us, were ten times *more* than they are; That is no Reason why We should *quit a Religion* which is in itself *true*, and *pure*, and *embrace* one which is in itself *false*, and *abominable*. Imagine a certain Number of Persons in a *Family*, where the most *wholesome Food* is
always

always set before them: One of them rejects *That*, and chuses to feed upon *Poyson*; Ought the *Rest* therefore to *abandon That Family*, and betake themselves to *Another*, in which the *Food is all Poysoned*?

As for the *Infallibility*, either of the *Pope*, or *Church of Rome*, upon which They invite us to repose ourselves, in order to *heal* all our Divisions; I have shewn that there neither *is*, nor *can be*, any such *Infallibility*; and that *They* have at least as many *Divisions*, as *We*.

Besides; Is there no such Creature, as a Man who is a *professed Papist*, and yet a *real Infidel*? Who, though he be a Member of the *Roman Catholick Church*, as 'tis called; yet makes it plain enough by his *Writings*, or *Conversation*, or *Both*, that he is in truth, of *no Religion* at all? I appeal to the Experience of Travellers, whether they have not met with such in *Popish Countries*, especially in *Italy*: * and to Those who are acquainted with the State

* And indeed we are sure that the Wits of *Italy* where These abominable Deceits [about the *Virgin Mary*] have been, and are, chiefly countenanced, were the first Broachers and Patrons of Infidelity, and Atheism in *Europe*; since the Time that Christianity obtained in it. *Bull's Sermons*, Vol. I. p. 174.

State of Things *here*, whether there be no *Such* in our own.

How much Religion had *Machiavel*, *Cæsar Borgia*, and That Pope who is reported to have said, *How greatly have we gained by this Fable, of Jesus Christ?* †

In short; the Issue of the whole Matter is This. The Wickedness of its Professors, *barely* and *nakedly* considered, is no Argument against *any* Religion: But a Religion, and the Principles and Practice of its Professors, being considered in *Conjunction* with each other; if the Religion has *in itself* a *Tendency* to Wickedness, the Wickedness of its *Professors* is a *fresh* Argument *against* it, and greatly *strengthens* the *other*. If in itself it has a direct *Tendency* to the *Contrary*; the Wickedness of its Professors, whether in Principles, or Practice, or Both, is no manner of Argument against it: This Latter is our Case; The Former belongs to our *Popish* Adversaries. For, as I have fully shewn in many Instances, Popery *itself* tends to make Debauchees of Some, Atheists of Others, and Reprobates of All.

It is indeed entirely calculated for the
Gra-

† *Quantum nobis profuit ista de Christo fabula!*

Gratification of *Lust, Covetousness, and Ambition*; for the *Wealth and Power* of the *Pope and his Creatures*; the *Enslaving* of the *other Clergy*, and the *Laity*; and the *eternal Perdition* of *All*. It is a mere Scheme of *Worldly Politicks*, carried on under the Pretext of Religion; Which is no farther made Use of, than as it is subservient to Temporal Views, and Interests. This is the *Wisdom of Popery*; a Wisdom which *descendeth not from above*; but is *earthly, sensual, devilish*.

The *profound Policy* of the Court of *Rome*, the Conclave of *Cardinals*, the *Italian Bishops*, and the Order of *Jesuits* in all Countries, is well known to the World: And we are ready to yield them the Precedency in That Wisdom; the *profound Wickedness* of it being well known likewise.

But the *Unchristian Policy* of *Popery* in general is seen in nothing more, than its being so contrived, as to *flatter the Lusts*, and *vicious Inclinations* of Men. Hence it is, that as the *Weak*, and *Superstitious* on the one Hand, so the *Wicked*, and *Debauched* on the other, are most easily persuaded to *turn Papists*. Even
Men

Men of good *Understandings*, though they can never bring their *Reason* to approve of *That Religion*, or digest its gross *Aburdities*, may yet heartily *wish* it true, and so embrace it at a *Venture*; because it is so very *indulgent*, and because by embracing it, they think they may have *some Chance* for their *Salvation*, though a very *wretched* one. As they have long been *wicked*, and *intend* still to *continue* so; *Christianity* gives them *no Hopes*: But *Popery*, supposing what it says to be true, gives them a *great deal*: 'Tis but to throw themselves into the Arms of *That Church*, be *Attrite* for their *Sins*, confess them to a *Priest*, receive his *Absolution*; and they are safe. Of this indeed they can never be *thoroughly persuaded*: Yet *who knows*, say They? *Possibly* it may be so: I have *no Hopes* any where *else*; 'Tis but to *try*; And *valeat quantum valere potest*. What a miserable *broken Reed* This is, and that 'tis much better for them to *repent*, and *reform* their *Lives*, than *Thus* to *change* their *Religion*, or, in other Words, to turn *good Christians*, than to turn *Papists*, sufficiently appears from the *whole Tenour* of
of

of what I have *discoursed*. But that in Fact such a poor Shift as I have now supposed has been often made Use of, we have little Reason to doubt. Then how congruous must it appear (and we have had at least *one* such Instance in this Nation) for a Man, after a Life spent in Prophaneness and Vice, after having blasphemed God, ridiculed all Religion, and contributed to the debauching of the Nation both in Principles, and Practice, more than any One in it, to become at last a good *Catholick*, forsooth, that is, a *profligate Apostate*; and then to talk with great Gravity of his *Morals*, and his *Conscience*?

Such is the *Genius*, and *Constitution*, the *Nature*, and *Tendency*, of this most corrupt Religion. And as for the *Means* and *Methods* by which it is *supported*; it may be collected from what has been said, that they are 1st. *Weakning*, and *Undermining* the Authority of the holy *Scriptures*, and *denying* that they are *sufficient* to Salvation. 2dly. *Hiding* the *Scriptures*, and endeavouring to *hinder* People from *reading* them. 3dly. *Corrupting*, and *falsifying* the *Scriptures*. 4thly. *Contradicting* the *Scriptures*, and teaching *Doctrines*

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directly

directly *opposite* to them. 5thly. Making its own *Traditions*, which are *false* ones too, of *greater Authority* than the *Scriptures*. 6thly. Imposing *new Scriptures* upon the World, or calling *That* the *Word of God*, which is *not* so. 7thly. Making the *Pope God* upon Earth. 8thly. *Denying* People the *Use* of their *Reason*. And, 9thly. of their *Senses*. 10thly. *Fraud*, and *Treachery*. 11thly. *Force of Arms*, and *Persecution*. Let any Man consider the *Nature* and *Tendency* of *Popery*, together with the *Means* by which it is *maintained*; and then ask himself, Whether it be not, in every Respect, the perfect *Reverse* of *Christianity*.

Having now finished what I proposed briefly to offer upon This Subject; I shall conclude all, by applying myself to *different Sorts* of *Persons*, who upon *different Accounts* are concerned in it. -And,

I. To the *Papists Themselves*. Let them *consider*, and *shew themselves Men*, *Isaiah* xlv. 8. i. e. Make use of the *Reason* which God has given them; and exert the *Courage*, as well as the *Reason* of Men, in throwing off That *Yoke of Bondage* with which they are at present *intangled*.

Let

Let them shew a *rational* Courage too (for it is shewn by Nothing more) in *daring* to be *wise*, in despising injudicious and uncharitable *Censures*, and overcoming That foolish and vicious *Shame*, or *Fear*, which is apt to hinder Men from correcting *their Errors*, and owning themselves to have been in the Wrong. If They reform; They will, I confess, by Those who do not reform, be called damned Apostates, and Hereticks, excommunicated, and cursed, and consigned over to the Devil. But I have shewn that all This is *Brutum Fulmen*; and does no Hurt to Any but Those by whom it is hurled at Others. Their *Immortal Souls* are at Stake; and *That Consideration* is superiour to a *thousand Difficulties* far greater than This. For after all, it is, in Truth, a *Glory*, not a *Dishonour*, to conquer Prejudices; to condemn the unjust Reproaches of the World; and, in Spight of Both, to become *wiser*, and *better*.

Their Cause, I acknowledge, has been pleaded by many *great Men abroad*: Men, whose extraordinary *Parts* and *Learning* we as much reverence, as we are astonish'd that They should employ Both in so inde-

fensible a Cause. For indefensible it is; as appears even from this short Sketch which we have given of it. As it likewise appears even from *Their* Writings; considering what *miserable Shifts* they are put to, and what *prodigious Paradoxes* they are forced to maintain. So that it is a *Confirmation* of our Cause, that so many *extraordinary Persons* have in vain laboured to *weaken* it. All the *Wit* and *Learning* of the Earth can never overthrow the *first Principles* of *Common Reason*, or the *Testimony* of our *Five Senses*: Nor will a *true Christian* ever be of That Religion which *manifestly* and *plainly* contradicts the holy Scriptures; however he may be pressed with *sophistical Arguments*, which may *puzzle* and *confound* him, but can never *satisfy* or *convince* him.

An *Union* has been talked of between Them, and Us, by way of *Compromise*, or *Yielding* Something on *both Sides*. Were This practicable; God forbid that we should be against it. But, alas! how is it to be effected? “Of all the Churches
“ (says a learned † *French Writer*) who
“ have

† Author of a Book intituled, *Dissertation sur la Validité des Ordinations des Anglois*, &c.

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“ have broken the Union, That of *England*
“ is at the least Distance from Us. She
“ has even preserved the greatest Part
“ of our Usages, and Ceremonies.”*
When he says *Us*; he means, I suppose,
the Church of *France*, not the *Romish*
ones in general. We have, indeed, a
great Respect for the many learned Men
which That illustrious Nation has produ-
ced: And it is true that We come nearer
to *Them*, than to any other *Romanists*;
because they reject Papal Infallibility, and
by Fits, and Starts, at least, disown the
Papal Supremacy. But the ingenious Au-
thor is mistaken, in thinking We have the
greatest Part of their Usages, and Cere-
monies: We have not the Twentieth Part
of them; and we think the *insufferable*
Number of their *Ceremonies* not the least
of their Corruptions. For the rest; I
know not one of the Abominations I have
been considering, which They have reject-
ed; They are still in the *Depth* of *Popery*:
And if there be an Union between Us and
Them (which God, of his infinite Mercy,
K 3 grant!)

* De toutes les Eglises qui ont rompu l'unité, celle
d'Angleterre s'est moins éloignée de Nous, que toutes les
autres. Elle a conservé même la plupart de nos Usages &
de nos Ceremonies. Pref. p. 8. Edit. de Bruxelles.

grant!) it must not be by, at least, any considerable *Yieldance*, or *Change* on both *Sides*, but by a *Reformation* on *Theirs*. I do not pretend to propose a Scheme for a Treaty; but for my own Part, I can think of nothing We could grant, unless perhaps a Patriarchate to the Bishop of *Rome*; a few more innocent *Ceremonies*; Extending the Use of the Word *Sacrament*; and the Revival of some *antiquated Usages* in the Church. But we can never digest Transubstantiation, Communion in one Kind, Purgatory, *Opus operatum*, The Worship of Images, Saints, and Reliques; nor, in short, *one* single *Doctrine*, or *Practice*, of Those *many* which I have in This Discourse *taken notice* of, and *exposed*, as *Popish*; Because they are all *unlawful* and *wicked*: And we must not purchase Peace itself at the Expence of our Innocence. When therefore the same Author says, *WE have broke the Union*; he speaks in the usual Language of the *Romanists*: But I have fully shewn that *They*, not *We*, broke the Union, and still keep the Breach open. While They invite us to a Reconciliation, and yet retain the above-named Corruptions; we cannot
in

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in Conscience accept the Terms : but must continue to reply in the Words of *Jehu* to *Joram*, as in my former Text; *What Peace, so long as the Whoredoms of thy Mother Jezebel, and her Witchcrafts, are so many?*

But we are more especially concerned, as we have a more especial Right, to admonish Those who have *changed their Religion*; deserted *Us*, and gone over to the *Church of Rome*. Let Them seriously consider what has been discoursed; and then ask Themselves whether they are very *sure* that they have *changed for the better?* If They are *guilty of great and grievous Sin*, as from what has been said it appears they are; Their Case is so much the worse, in that They cannot plead the *Prejudices of Education*, and *Want of Instruction*: They are not only of a *false Religion*, but *Apostates from a true one*; having lightly, and wantonly, if not proudly, and perversely, *forsaken the Fountain of living Waters, and hewed them out Cisterns, broken Cisterns, that can hold no Water.* Jer. ii. 13. What Course then should they take? What but to *do their first Works*, and return to their *first Love?* Despising the Shame of *acknowledging*
K. 4. their

their *Errors*, or of being called *fickle*, or *inconstant*; and considering that it is *never* Matter of *just* Reproach to be *truly Wise*, and *Religious*. Some indeed will reproach them; but Others will applaud them: All wise and good Men, **Their** own Consciences, the holy Angels, and God Himself, will applaud Them. A very *corrupt* Church will *curse* them; but a most *pure* one will, with open Arms, *receive* and *embrace* them. As They are, and if They *continue* as They are; their Case is not only *dangerous*, but little better than *desperate*: Let them look well to it, that *Death* arrest them not in their *Apostacy*, and *abominable Corruptions*; lest They see their Folly too late, and *in Hell lift up their Eyes*.

II. To the *Members of our own Church*. Let them bless God that They are Members of it; that They have the Happiness to be born and educated in so pure a Church and Religion. And let them shew their Gratitude for it, by standing firm and immoveable in it. In order to which, let them take these Directions.

1st. Carefully inform yourselves, remember, and consider, *what Popery is*; and fix in your Minds a *true Notion* of it.

View

View it in the Light, in which I have represented it; For I have represented it in a very true one. This Advice is very material: For there are Some of our Communion, who, being moved with a just Indignation at the Corruptions among ourselves, are ready to cast a favourable Eye towards *Rome*, considering that Popery, bad as it is, discountenances Atheism, and Infidelity. And does not *our* Church the same? But I have already shewn the Weakness, and Fallacy of such Reasoning; and only add here, that these Persons do not rightly consider *what it is to be a Papist*. Whatever accidental Corruptions there may be among *us*, our *Religion* is pure, and truly *Christian*; *Theirs* most impure, and *Antichristian*. Even as to Persons, and Practice, and Matter of Fact, as Bad as *We* are, *They* are a great deal Worse. And 'tis much better to have many grievous *Distempers* in a City, or Nation; than to have them all *swallowed up* in the *Plague*. 'Tis not a *light Thing* to turn *Papist*; as too many are apt to imagine. The Moment any Person becomes a *Roman Catholick*, as 'tis falsely, and absurdly express'd; he must answer

for it *at the Peril of his Soul*: And how great That Peril is, appears from what has been discoursed.

2. Be not imposed upon by the *big Talk, Confidence, and Positiveness* of the *Romish Party*; by their thundering out the Words *Catholick* on the one Hand, and *Heretick* on the Other; by their sending you to *Hell* directly, and denying the *Possibility* of your Salvation. I have shewn the Weakness of all This. *Blustering* is not *Arguing*. They call Us Hereticks, and Schismatics; and We prove Them to be so. They say We are *certainly* damned; We prove that We are not; and that they are in the *utmost Danger* of it. That they are so peremptory in denouncing the Sentence of Damnation upon Us, is a *Proof* of Nothing, but that they excel in two very Unchristian Qualities, *Confidence, and Uncharitableness*.

3. Beware of their *sly Insinuation*, and *drawing You in by Degrees*. Which They attempt to do, by *denying* that they hold such, or such Doctrines, or Practices, which We charge upon them. For Instance: They will tell You, that They *do not worship Images*; but after They have proselyted

profelyted you to Themselves, you will find They *do* worship Images, and will make *You* worship them too; though with Those *nice Distinctions* which I have above taken notice of, and shewn to be vain and groundless.

4. Never *depart* from what is *plain*, by being *puzzled* with what is *difficult*.

5. Be strictly upon your Guard against *all collusive* and *Sophistical* Arguings whatsoever; such as That, for Instance, which I have above considered and answered, *viz.* Arguing against our Religion, from the *accidental Corruptions* of some who *do*, and some who *do not* profess it. These two last Rules, though of the greatest Importance, I only mention Here; because I have elsewhere enlarged upon them in a *Discourse upon the Nature and Danger of fallacious Reasoning, especially in Religion; and the Means to secure ourselves from being deluded by it.* * To which I refer You.

6. Lastly, The surest Way to continue in the *Profession* of your Religion, is conscientiously to *practise* it. And in truth, without the Last, the Other will be

* Preservative. Vol. II. Disc. I.

be to no Purpose. 'Tis not our being *Members* of the *purest Church* in the World, that will save our Souls; our *Lives* and *Actions* must be *pure* likewise. Whatever the Church of *Rome* does; the Church of *England* gives no sort of *Indulgence* to Vice and Wickedness.

III. To the *Protestant Dissenters* from our Communion. The *greatest Part* of what I have just now said to the *Members* of our own Church, may be applied to *These* who *separate from* it: But yet with much *Difference*. *These* Latter have not the same Advantage; and cannot argue with the *Romanists* upon an equal Foot with Us: Because they are *really* guilty of Schism, by their causeless Separation from Us. *These* likewise have not a *true Notion* of Popery; but then *They* differ widely from *Those* among Us, who have not; whom I had Occasion to take notice of under the foregoing Division. *Those* have *too favourable* an Opinion of it: *These* have, though perhaps not *too bad* a one (for That, upon the Whole, I confess, is scarce possible) yet a very *wrong*, and *erroneous* one: In Consequence of which they greatly wrong,
and

and *injure our Church*; and in Consequence of That again do great Service to the *Romish Cause*. They call Us *Popish*; because they know not *what Popery is*: I mean the Generality of them. They *hate it perfectly*; but *cannot tell Why*. Let them be *zealous* against it: but let That Zeal be *according to Knowledge*. Which if it were; they would, it is to be hoped, cease to brand us with the Name of *Papists*, for having *Forms of Prayer*, and certain *Usages*, and *Ceremonies*, which were well known to the Church of Christ, long *before Popery* was in the World. They would consider, how much they strengthen the *Papists*, by weakning Us; which they must necessarily do, by *dividing* Us among Ourselves, and tearing us in Pieces by *Schisms*, and *Factions*. For that *They*, not *We*, are the *Authors* of our unhappy *Divisions*; that their Separation is most *unjustifiable in itself*, and *pernicious in its Consequences*, I have shewn in another Discourse, † to which I refer them: And that the Church of *England* is the greatest Bulwark upon Earth *against Popery*, therefore that by *weakning* the Church
of

* Preserv. Vol. I. Disc. VI. throughout.

of England, they *strengthen* Popery, is so plain a Truth, that they must see it, if they would but open their Eyes; but That, alas! is the grand Difficulty of all.

IV. Lastly, To the *Deist*, and *Sceptick*; or, in other Words, to Those who are already *Unbelievers*, or *inclined* to be so. These likewise, for the Avoiding of Repetition, I refer to what I have † elsewhere said; having shewn, that Corruptions of Religion, much less of Those who *profess* it, are no manner of Argument *against* it: By Consequence, that *Popery* is no Argument *against* *Christianity*; and that *false Miracles*, and *Mysteries*, are no just Prejudice *against* *true ones*. It does not follow, that because the *Papists* carry *Church-Authority* too high; therefore there is no such Thing as *Church-Authority* at all. Nor is it reasonable, or equitable, that *We*, who *abhor* their *Abominations*, and are of all Mankind their *greatest Adversaries*, should have *Their* Principles, and Practices fastened upon *Us*; and be *abused*, and rendered *odious*, upon *Their* Account. To

To conclude all. May God, of his infinite Mercy, give a Blessing to what has been endeavoured upon This Subject: And to That End, let us earnestly pray in the Words of our excellent Litany;

That it would please him, to deliver all Sorts and Conditions of Men, from all *Blindness of Heart, from Pride, Vain-glory, and Hypocrisy, from all false Doctrine, Heresy, and Schism; and to bring into the Way of Truth, all such as have erred, and are deceived.*



To conclude all. May God of his
infinite mercy, give a blessing to what
has been accomplished upon this Sub-
ject: And to that End, let us extremely
prayer in the Words of our excellent Li-

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A P P E N D I X:

In Answer to so much of a Popish Book Entitled CHARITY, and TRUTH, &c. as is written against my Answer to ENGLAND'S Conversion, and Reformation Compared.



AFTER a Reflexion upon my *Billinggate Talent*, and Want of *Genius*; He has these Words. P. 134. "First then " to 1 Tim. iii. v. 15. he " has four Answers. Altho' perchance, " if they had been good for any thing, a " less Number might have served." But if they are every one of them good enough; the more of them, the better. My

My Adversary's Argument is the more fully answer'd.

As to the first, *viz.* that the Word *Pillar* may relate to *Timothy*; the *learned Men* I speak of were in no *Streights* at all: as He intimates they were, P. 135. *Bp. Stillingfleet*, * and *Bp. Patrick* † in particular give This Interpretation of the Text; and 'tis very easy, and natural. Let any Body read the Words in the Original, and take *ἡ τὴν ἑκ.* between the two Comma's, as in a Parenthesis; and *σύλοι, ἑκ.* as in apposition to *οὗ* understood in the Verb *ἐστίν*, and consider what clear, and strong Sense it makes. Thus *James*, *Cephas*, and *John* are called *σύλοι Pillars*: Gal. ii. 9. "Dr. Hammond, says he, is *" more sincere."* What a base Reflection is This? As if Those other Interpreters were *not* sincere.

My 2d. Answer is; *If St. Paul speaks of the Church; he speaks either of the Church in general, or of the Church of Ephesus in particular, most certainly not of the Church of Rome.* Meaning (as every body must see) not the Church of *Rome* in particular,

* Answer to the Vindication of some Papers P. 32. *ἑκ.*

† Discourse on the Pillar and Ground, *ἑκ.* P. 74, 75. *ἑκ.*

or the Church of *Rome* more than *any other* Church. Our Author (if he knows any thing) must, and did understand me thus; and could not possibly understand me otherwise. In Reply, He throws out such a Heap of dark Stuff, as I believe few will understand at all. What I say, it seems, is neither *pertinent*, nor *true*. *

“ *St. Timothy was not to converse in Rome: And yet St. Paul speaks of the Church in Communion with Rome, which Protestants call the Church of Rome. For when St. Paul wrote This Epistle, was not the Church in general in Communion with Rome? — Was not then the Church of Ephesus in Communion with Rome? If it was; whether St. Paul speaks of the Church of Ephesus, or of the Church in general; he speaks of a Church, or of the Church in Communion with Rome, which Mr. Trapp calls the Church of Rome: So that the third Part of his Answer evidently contradicts the two first.*” A Reader, who is not acquainted with Popish Writers, will, I dare say, wonder what the Man is here aiming at.

But

* P. 135, 136.

But I, who know them better, have expos'd this ridiculous Chicane about *the Church of Rome, the Church, or Churches in Communion with Rome, &c.* before it was written: In *This Book*, I mean. The Reader may see it done very fully in my Answer to *England's Conversion, &c.* (part of which This Writer now pretends to reply to) P. 415, 416. and P. 449, 450. Neither *Protestants* in general, nor Mr. Trapp in particular, call the Church, or Churches which were in communion with Rome, the Church of Rome; any more than they call the Church, or Churches (and Rome among the rest) which were in Communion with *Antioch, Carthage, Jerusalem, or Alexandria, the Church of Antioch, Carthage, Jerusalem, or Alexandria.* Nor does *the third part of my Answer* EVIDENTLY, OR IN THE LEAST, *contradict the two first*: As any body who has Eyes may see.

P. 136, 137. " *And that Mr. Trapp*
 " *may see that his second Answer is nei-*
 " *ther pertinent, nor true; I must desire*
 " *him to observe a thing, which all Men*
 " *know beside himself: I mean that these*
 " *Questions are very different: 1st. Is the*
 " *Universal Church infallible? 2dly. Is the*
 " *Church*

“ *Church in Communion with Rome the Uni-*
“ *versal Church?* 3dly. *Is the Church*
“ *which is in Rome the Universal Church?*
“ To the first and second Question we
“ say, Yes. To the third we say, No.
“ Hence Mr. Trapp’s second Answer is
“ *most certainly* impertinent; whether it
“ be true, or false. For it is as clear as
“ the Sun that his Adversary was only
“ treating the first Question (it is what
“ Mr. Trapp himself grants, P. 101.) and
“ was proving his Assertion from 1 Tim.
“ iii. 15. But instead of replying to the
“ first Question, as he ought; Mr. Trapp
“ as if he had been playing, as Children
“ do, at *cross Purposes*, thought fit to an-
“ swer to the second, or third; and very
“ gravely tells us, that the *Church of Rome*
“ *is not infallible*; or that *St. Paul does*
“ *not speak of the Church of Rome*: This
“ *Impertinence* the Reader will find at
“ every turn through the whole arguing
“ Part of Mr. Trapp’s Book. Besides;
“ his second Answer is not only imperti-
“ nent, but *most certainly false*; if he
“ means that *St. Paul*, 1 Tim. iii. 15.
“ speaks not of the Church in Communi-
“ on with *Rome*.” This is another pre-
cious

cious Piece of *Sophistry*, involving the plainest things in Clouds, only to puzzle and perplex common Sense. One part of it, *viz.* What He says about the *Church in Communion with Rome*, I have answer'd already. For the rest; it is not my Impertinence, nor Ignorance in not perceiving the Difference between his Three Questions, but his own senseless or fraudulent *Begging the Question*, and Confounding the *Church in general* with the *Church of Rome* in particular, that occasions all the Confusion he so unreasonably complains of. Had my Adversary distinguish'd his Propositions, and reason'd plainly and clearly Thus; The Universal Church is infallible; But the Church of *Rome*, or (if he pleases) the Church in Communion with *Rome*, is the Universal Church: Therefore the Church of *Rome*, or the Church in Communion, &c. is infallible; and I had apply'd an Answer to the *Major* which ought to have been apply'd to the *Minor*, or *vice versâ*; the Fault had certainly been mine. But since He, like This Writer, talks in that confus'd, undistinguishing manner; the Ignorance, or Impertinence,

or Something worse is entirely their own. 'Tis as clear as the Sun (says This Man) that his Adversary was only treating the first Question; it is what Mr. Trapp himself grants, P. 101. This last is utterly false; as we shall see presently. And to the Whole I say, 'tis as clear as the Sun that my Adversary was not clear at all. He was treating, I am now told, the first Question; i. e. speaking of the *Universal Church*, and enquiring whether That be infallible. How then shall we account for Those Words of his, P. 26. *If the Church of Christ were ever guilty of those damnable Errors Protestants have charg'd her with?* Do Protestants charge the Church of Christ, the *Universal, Catholick Church*, with *damnable Errors*? This I took notice of in my Answer, P. 64. *As if we allow'd the Church of Christ and the Church of Rome to be all one.* Afterwards indeed he affirms that *the Dispute is precisely concerning the Church founded by Christ*: But then he gives such an Account of our Notion of it, as determines it to the Church of Rome. Which They maintain to be not only fallible, but that it has effectually fallen into the damnable Errors of Popish Idolatry, and

*and Superstition. In Answer to which I said * 1st. 'Tis absolutely false that the Dispute is precisely about the Church founded by Christ: 'Tis about the Church of Rome only; No other Church pretending to be Infallible: Tho' I own we incidentally deny that any Church, the Universal Church itself, is so. 2dly. All the World knows that Papists by the Church mean the Church of Rome only; as our Author in particular all along does: And therefore, upon his Principles, the Distinction he here makes, or rather seems to make, is impertinent. 3dly. 'Tis false to say, We affirm that IT (the Church founded by Christ) has fallen into the damnable Errors of Popish Idolatry, and Superstition. I appeal to all unprejudiced and reasonable Persons, whether I did not distinguish These Points very clearly; and whether He did not, and whether This Author still does not, perplex and confound them. And how did I myself grant (P. 101.) that He is treating the first Question; viz. Whether the Universal Church be infallible? My Words imply the direct Contrary. The Words are These. " Here " likewise, as always upon These Occasi-*

" ons

* P. 67, 68.

“ ons, it must be remember’d, that if
“ he had prov’d what he undertook con-
“ cerning *the Church*; he had done no-
“ thing, unless he had likewise prov’d
“ that the Church of *Rome* is *the Church*:
“ Which, tho’ I have here for the great-
“ er Strength of the Argument, proceed-
“ ed upon That Supposition, he will ne-
“ ver be able to do; nor has he yet at-
“ tempted it. Hereafter indeed he will
“ attempt it; and then he shall be sure to
“ meet with an Answer.” Had I granted
that he was proving the *Universal Church*
to be infallible, abstracting, at present,
from the Church of *Rome*; I had been
impertinent indeed; as blaming him for
not proving in one Part of his Argument
what he ought not to have prov’d in That
Part, but in Another. My Meaning was
plainly This; as any intelligent Reader
will easily apprehend: Upon the Subject
of *Infallibility*, He uses the Words *The*
Church; meaning (according to the Cus-
tom of Papists) *his own Church*; the *Po-
pish Church*, or Churches. Now tho’ I
deny even *the Church* in general to be in-
fallible; yet if I should grant it were, Pa-
pists would get nothing by it; unless they

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could

could prove (which they will never be able to do) that the Church of *Rome* is the Church.

P. 137. What he means by my *not insisting* upon my 3d Answer, when it is the longest, but one, of the four, I cannot understand. However, He proceeds. I had said, by the Churches *being* the *Pillar and Ground of Truth* may very well be meant no more, than that according to the Intent of her Institution she always OUGHT to be so; not that she always ACTUALLY WILL be so. Our Lord tells his Disciples they ARE the Salt of the Earth; and yet supposes that the Salt may lose it's Savour. He answers. " Is This then Mr. Trapp's
 " Comment on St. Paul; the Church is,
 " that is, the Church IS NOT, but only
 " OUGHT to be, the Pillar and the Support
 " of Truth? And why may not Infidels
 " say in the same Manner, St. Paul is
 " (that is, he IS NOT, but only OUGHT
 " to be, in whatever he writes) a Teacher
 " of Truth?" Not so; But the Church
 now is (St. Paul is speaking of his own Time) and ALWAYS ought to be, &c. This same IS NOT, and that too printed in CAPITAL LETTERS, is such an Instance of
 false

false Quotation, *i. e.* the worst Sort of Lying, as I think I scarce ever met with. And upon This he, in effect, charges me with the *Blasphemy* of saying that St. Paul IS NOT a Teacher of Truth. “ There “ are two Properties (he says) of the “ House of God; The first, that it is the “ Church of the living God: The second, that it is the Pillar, and the Support of Truth. — And Properties are, “ in rigour, inseparable from the Thing “ itself.” Properties, *strictly*, and *most properly* such, (*i. e.* *essential* Properties) are undoubtedly so inseparable. But whether to *be the Pillar*, &c. be *such* a Property of the Church, is the Question here; and that it is, our Author does not prove.

P. 138. “ Mr. Trapp’s Instance of Salt “ is very insipid: The Disciples by receiving the Holy Ghost, *Acts* ii. v. 4. became most effectually the *Light of the World*, and the *Salt of the Earth*. Before This they were like other Men, “ and both might, and did *lose their Saviour*. — Peter deny’d his Master, — *all forsook him*, &c. It is therefore undeniably evident in the Scripture in what “ manner the Disciples were call’d the

“ *Salt of the Earth.*” What solemn Impertinence is here? Be This so; (and who denies it?) still That Text justifies my Interpretation of This, as to the *Phrase*, and *Manner of Expression*; Which is all I brought it for. Before they had received the Holy Ghost, it seems, they WERE i. e. *then were*, and *always ought to be*, the Salt of the Earth; yet they *might*, and *actually did*, lose their Savour. “ And “ when (continues He) Mr. *Trapp* has given us as great Evidence of the *Fall* of “ the Catholick Church, as St. *Matthew* “ has done of the Fall of St. *Peter*; I “ promise to subscribe to his third Answer.” ’Tis not incumbent upon me to *prove* the *Fall* of the *Catholick Church*; Because I never *asserted* that it is fallen. But here again he is throwing Dust into People’s Eyes, and puzzling Common Sense.

My last, and chief Answer, viz. That the Church may be the *Pillar and Ground of Truth*, and yet hold false Doctrines, and require Terms of Communion inconsistent with Salvation, mingled with That Truth, is, it seems, *Nonsense*. P. 138, 139. Let us see Why. “ Is it not evidently

“ dently Nonsense (says he) to suppose
“ that the same Church, at the same
“ Time is the *Pillar, and Support of*
“ *Truth*, and that it falls into great, and
“ grievous Errors? Is it not evidently
“ Nonsense to suppose that the same
“ Church at the very same Time *may*
“ *maintain* ALL NECESSARY TRUTHS,
“ and yet propose *false Doctrines* INCON-
“ SISTENT WITH SALVATION? For is
“ not Truth call’d *necessary*, in order to
“ Salvation? And does a Church teach all
“ necessary Truth, if she teaches Falshood
“ inconsistent with Salvation? and even
“ requires the Profession of it in the
“ Terms, and Conditions of Communion
“ with her? No certainly. For all ne-
“ cessary Truth is not taught, unless it be
“ taught *in such a MANNER* as is necessa-
“ ry to Salvation; that is, unless it be
“ taught without *Contradiction*, or *Incon-*
“ *sistency* with regard to Salvation. So
“ that This Answer is as bad, if not worse
“ than any of the rest.” All These smart
Interrogatories, and his Reasoning upon
them, will be fully answer’d, and the
Nonsense thrown off from me upon him-
self; if he will be pleased to distinguish

between the *several Parts* of the *Universal Church*. Cannot one Part of it be pure and sound? another be corrupt, and unsound? If there be but some Parts of her, one, or more particular Churches, which hold and teach the Truth in purity, tho' in the rest she be corrupt; She is still the Supporter, and Maintainer of the Truth. And This I chiefly insist upon. Not but that with regard to the *corrupt Parts*, or supposing the *Whole* to be corrupt; the Church may continue to be the Depositary of Truth, to be in some measure, tho' not as it should be, the Pillar, and Support of it, notwithstanding such Corruption. This is actually the Case of the Church of *Rome*. She holds all necessary Truths, receives, and acknowledges the Creeds, and both the Testaments; and yet builds *hay and stubble* upon them. As to what he says about the *Inconsistency* of This; doubtless it is not very consistent to hold Truth, and Falshood together. But still a Man, or Number of Men, MAY *hold the Truth in Unrighteousness* (as St. Paul speaks) or with a Mixture of Falshood. *All necessary Truth* (says our Author) *is not taught; unless it be taught in*

SUCH

SUCH A MANNER *as is necessary to Salvation*. To be sure, Things are not as they should be, when they are as he here represents them. The *Manner* (if it must be so called) is not right by any means. But for all that, if a *Man* (and 'tis the same with a *Church*) receives, professes, and teaches the whole Gospel, and yet teaches other Doctrines destructive of Salvation; still teach the whole Gospel he does. And if, notwithstanding That, he is pleased by other Doctrines to contradict the End of the Gospel, and Himself; who can help it? The Truth is still profess'd, and kept up; notwithstanding This Mixture of Falshood: And such a Church may in Time reform it's Errors, and Corruptions; and retain the Truth only: As Ours has actually done; and would to God Theirs would do the same.

P. 139. " To St. *Mat.* xvi. v. 18.
 " Mr. *Trapp* has a long Objection, or if
 " you please a long Answer; which a-
 " mounts only to This, that from those
 " Words of the Scripture nothing can be
 " concluded, but the perpetual Duration
 " of the Church of Christ." This is ano-

ther Falshood in Fact. The Answer is indeed long: And his Reply to it is very short, even in Words; (but little above half a Page) and in Sense, and Substance nothing at all. I say, 'tis false in him to affirm that what I alledge amounts ONLY to This, *that nothing can be concluded, &c.* In those 8 Pages I do much more: I detect the Author's Fallacies; untwist his redoubted *Dilemma*; and sufficiently expose his Ignorance, or Fraud. Of all which his Friend takes no Manner of Notice, for a very plain Reason. He goes on. "ANSW. Nothing can be concluded
 " from them, but the perpetual Duration
 " of the *pure* Church of Christ. And
 " This undoubtedly may. For the plain,
 " and obvious Sense of the Words is
 " This. *Upon This Rock I will build my*
 " *pure, and true Church; and the Gates*
 " *of Hell shall not prevail against it.* But
 " these Words of Christ cannot be false.
 " Therefore his Church cannot fall into
 " any Error against Faith. For how can
 " it fall into any such Error, and yet be
 " at the same Time the *true* Church of
 " Christ, and *pure* from Error?" Did
 our Saviour say it *should* be so? No such
 Matter.

Matter. He *built* it so indeed; but did not promise it should always so *continue*. This Gentleman takes no Notice of the *Meaning* of those Words, *the Gates of Hell shall not prevail*, &c. upon which I was very copious; and upon which *all turns*. “ Nothing can be more absurd than what Mr. *Trapp* affirms in the Course of this Objection, p. 70. I mean that notwithstanding This Text ALL THE CHURCHES UPON EARTH may be guilty of Idolatry itself.” If printing the Words in CAPITALS be a Proof of their Absurdity; then he has proved it; Otherwise Not: For he has given no other Proof: ’Tis well known that the Universal Church of the *Jews* (the only Church then in the World) was over-run with Idolatry; as I have in my Answer more than once observ’d; and of which This Writer (according to his Custom) takes no Notice. “ And I presume he will not take it ill, if I return the Compliment in his own Words, p. 64. which he makes upon his Adversary without any Appearance of Reason; that *so much Blunder, Inconsequence, Fallacy, and Falshood, was, I believe, scarce ever*

“ *crouded into so few Words before.*” I *insist* upon it (as I may well do, because I have *prov'd* it) that those Words were *truly* and *properly* apply'd by *me* to *That Author*; and are *not* by *This Author* to *Me*: He has only *said* it, but not *prov'd* it.

P. 140. “ *Fourthly, To St. Mat. xxviii. v. 20. What Mr. Trapp objects does not reach the Difficulty. Our Saviour had said to his Disciples, He, who bears you, bears me.—And before his Ascension he says, Go teach all Nations——And behold I am teaching with you always, even to the End of the World. This is part of what the Words imply. For the full, and true Sense is, Behold I am going, teaching and baptizing with you, even to the End of the World: This being the most natural, and plain Signification of the Words. If so; WHATSOEVER the CHURCH of Christ TEACHES, and proposes to others as the Doctrine of Christ, is TAUGHT BY CHRIST.*” &c. Here again he takes no Notice of *my Arguments*, and my *explaining the Sense* of those Words *am with you, &c. upon which all turns.* The
Short

Short is ; Our Saviour had said to his Apostles *He that beareth you beareth Me* ; and promis'd to be *with his Church* in some Measure, tho' sure not *so much* as with his Apostles who were inspired : *Therefore* (according to this Writer) *whatever the Church of Christ teaches is taught by Christ himself.* So that all the abominable, false, and damnable Doctrines taught us this Day by the Church of Rome ; and Those in Communion with her (for according to Him *That* is the *Universal Church of Christ*) are father'd upon our B. Saviour. This, I affirm, is horrid *Blasphemy*.

P. 141. “ *Fifthly*, To St. Mat. xxviii. “ v. 17. Mr. Trapp vouchsafes not to object any Thing in particular.” What he means by This, I know not. My Adversary said nothing about this Text ; nor is it any Thing to the Purpose. I suppose 'tis an Error of the Press.

Ibid. “ *Sixthly*, What he offers to Eph. “ iv. v. 11. &c. is next to nothing.” I offer Nothing about it : This is another Mistake. And what He says affects neither Me, nor the Popish Cause.

Ibid.

Ibid. “ *Lastly, To St. John xiv. v. 16,*
 “ *17. Mr. Trapp has some Objections.*
 “ *First, he says, p. 78. that 'tis scarce*
 “ *common Sense to interpret it of the Suc-*
 “ *cessors to the Apostles at all. Tho' I deny*
 “ *not (says he) but the Assistance of Christ's*
 “ *Holy Spirit is in other Places, whether*
 “ *it be here, or no, promis'd to his Church*
 “ *in general, through all Ages. That is,*
 “ *it is scarce common Sense to say that*
 “ *FOREVER signifies FOREVER; or to*
 “ *suppose that FOREVER does not END*
 “ *at the Death of the Apostles.” That for-*
 “ *ever does not signify forever, I have not*
 “ *said; Nor can This Writer's That is make*
 “ *me have said so. But that forever may,*
 “ *in one Sense, end at the Death of the A-*
 “ *postles, I did say; and do still insist upon*
 “ *it. In short, I sufficiently distinguish'd*
 “ *the Sense of the Word forever; p. 77,*
 “ *78. to which I refer. But it is This*
 “ *Man's Business to confound, not to dis-*
 “ *tinguish.*

P. 141, 142. “ *And if the Assistance*
 “ *of Christ's holy Spirit is in other Places*
 “ *promis'd to his Church IN ALL AGES,*
 “ *why may not these Words—— that he*
 “ *may abide with you FOREVER, the Spi-*

“ *rit*

“ *rit of Truth*, without any Danger of
 “ Nonsense signify the same?” Observing
 in the first Place, that I do not make the
 Exposition Nonsense, (tho’ I think it is
 but poor Sense) for I answer the Argument
 even upon That Supposition, as well as
 upon the other, which I like much bet-
 ter; I reply, the Words cannot well so
 signify, because of the *Time when*, the
Persons to whom, and the *Occasion upon*
which, they were spoken. See my An-
 swer, p. 77, 78, 79. And let any im-
 partial Reader consult his own Reason.
 P. 142. “ If they do; Mr. *Trapp* is safe.
 “ *For there is not a Word*, says he, p.
 “ 79. *about the Church of Rome*. The
 “ good Man is still at cross Purposes. The
 “ Question is not, whether the Church,
 “ &c.” This is the same over, and over
 again; and I have abundantly answer’d it
 already. *Ibid.* “ *But if our Saviour pro-*
 “ *mis’d*, says Mr. *Trapp*, *that the Holy*
 “ *Ghost should assist*, &c. *to the World’s*
 “ *End*; &c. yet those who are so taught,
 “ *and reminded*, may neither learn, nor
 “ *remember*, as they should do. ANSW.
 “ An admirable Comment upon these
 “ Words of Christ, *When the Spirit of*
 “ *Truth*

“ *Truth is come, he will* GUIDE YOU
 “ INTO ALL TRUTH. And, *The Holy*
 “ *Ghost*——WILL TEACH YOU ALL
 “ THINGS and BRING ALL THINGS TO
 “ YOUR REMEMBRANCE, &c. For
 “ how are all Things *taught*, if they are
 “ not *learn’d*? How are they *brought to*
 “ *Remembrance*, if they are not *remem-*
 “ *ber’d*?” They may be in *some Measure*
 learn’d, and remember’d, tho’ not as they
should be: He here leaves out those Words
 of mine, *as they should do*; tho’ He him-
 self quotes them above. Did not Christ
teach the Multitude, the People? And yet
 did they All *learn*? At least, as they
should have done? Were not many of them
never the better for his Teaching? Let a
 School-master teach his Scholars, a Parish-
 Priest teach his Parishioners, a Protestant
 teach a Papist never so well; yet through
 the Ignorance, Stupidity, Prejudice, Pride,
 or Obstinacy of Those who *should learn*,
 the Teaching may be to very little Pur-
 pose. Such a *necessary Connexion* between
Teaching, and *Learning*, *Reminding*, and
Remembering, was, I believe, never heard
 of Before. P. 142, 143. “ And since
 “ this Answer supposes that this Promise
 “ of

“ of the Spirit of Truth is made, in the
 “ very same Words, to the *Apostles*, and
 “ to their *Successors*.—— How can we be
 “ sure, that the *Apostles* were effectually
 “ *guided into all Truth*, and were effectually
 “ *taught all Things*?” I answer;
 We may be sure of it by *another* Argument; *viz.* the *Descent of the Holy Ghost*
 upon them. But it is always this Man’s
 Way to level the *Apostles* with the *ordinary*
 Ministers of Christ in all Ages. P. 143.
 “ For Mr. *Trapp* informs us, p. 76. that
 “ *the Spirit of Truth may abide forever*
 “ *with the Teachers*——so as to tender
 “ *his Grace*, &c. and yet they may RE-
 “ SIST HIS MOTIONS, &c. Thus the
 “ ingenious Mr. *Trapp*.” I said so in-
 deed; and notwithstanding that arch Sneer,
 in the ironical Epithet *ingenious*, (which,
 thinking it very witty, he repeats just af-
 terwards) I say so still; and insist upon it
 that ’tis very good Sense. And That’s
 Answer sufficient: For he has said nothing
 to the contrary; but only quoted my
 Words. *Ibid.* “ But still he is not satis-
 “ fy’d: For *the Abiding*, says he, P. 77. of
 “ *the Holy Ghost with the Church* is no
 “ *Argument of it’s being always in the*
 “ *Right*;

“ *Right; much less, of it's being always,*
 “ *or ever, Infallible.* ANSW. If the Re-
 “ maining of the Holy Spirit with the
 “ CHURCH *forever* — be no Argument,
 “ &c. I cannot but fear, that in these
 “ Chapters of St. John, the APOSTLES
 “ will have no Promise of being *always,*
 “ *or ever Infallible* in what they taught
 “ and writ.” The same over again. I
 have even here answer'd it already. And
had answer'd it in *my Book* before it was
 writ in *This*. I had often taken notice of
 the Difference between the *Apostles*, and
other Ministers of Christ.

Ibid. “ As to the Supposition of the in-
 “ genious Mr. *Trapp*, that tho' the
 “ Church of Christ were *always in the*
 “ *Right*, She would not be *Infallible*;
 “ This, if his own Language may be used
 “ without Offence, is a most egregious
 “ Blunder.” Why *my Language*? Did
 nobody ever use the Words *egregious Blun-*
der, but I? Tho' by the way, I don't
 know that I did use them, (I have look'd
 for them, and can't find them.) Whether
 I *did*, or no; I very well *might* in a Con-
 troversy with such a Writer. But where,
 pray, is my *egregious Blunder*? Why;
 He

He goes on. “ *Infallibility* is a Term
“ which I do not find that the *Universal*
“ *Church* in any of her general Councils
“ has apply’d to herself; tho’ as her Di-
“ vines understand it, it is certainly true.
“ For when they say that the *Universal*
“ *Church* is *infallible*, they only mean that
“ she is always *Orthodox*; that she is, and
“ always will be, an *unerring Guide* in
“ deciding controversies of Religion, and
“ that in This she is always *in the Right*.
“ But since Mr. *Trapp* by *Infallibility*
“ means a *great deal more*; we remember
“ that This noble Champion, when his
“ *All* is at stake, is fighting without an
“ Adversary.” This again is a Mixture
of strange Darknefs, and notorious Fals-
hood in Fact. I use the Word *Infallible*,
as All, both Papists and Protestants, I
think, do, and ever did. This Man him-
self, in This very Paragraph, says the
Church *is*, and *always will be*, an *unerring*
Guide: Then she *can’t err*, I think; and
That’s what I mean, and ever did mean
by being *Infallible*. I never suppos’d that
Papists themselves call her *Infallible*, in
the same Sense as *God* is *infallible*; i. e. *in*,
and *of Herself*; but only made so by the
infallible.

infallible Direction of God's Spirit. As to one thing, however, in This Paragraph, I differ with our Author. The *Universal Church* is so far from being always *Orthodox*; that *many*, and *great Parts* of it, have in most Ages been, and Now are, *Heterodox*. The Church of *Rome*, and *all Those in Communion with her*, are most scandalously so at this Day.

P. 144. " *However* (says he) P. 77.
 " here is nothing about the Church of
 " *Rome in particular*, &c. and *to be guid-*
 " *ed into all Truth does not imply that the*
 " *Guidance must of Necessity be effectually*
 " *followed; nor does being taught all things*
 " *imply Infallibility.* ANSW. This is
 " Harping on the old broken String;
 " and dreaming of the Church of *Rome*,
 " when it is *no Part of the Question*.
 " However, Mr. *Trapp* judges right.
 " For the very Naming of the Church of
 " *Rome*, how impertinent soever, carries
 " more Conviction with it on a judicious
 " Rabble, than a million of real Demon-
 " strations." That *ridiculous*, and *impu-*
 " *dent* Pretence of the Church of *Rome's*
 " being *the Church* cannot be too much ex-
 " pos'd: And we MUST harp upon That
 String.

String be it never so often; whenever Popish Impertinence, or Confus'd Arguing, or Begging the Question, makes it necessary. It is so far from being no Part of the Question here; that it is the only Point These Writers drive at. And Their Confounding the Church of Rome with the Church of Christ, is much more fallacious, and more apt to impose upon the injudicious Rabble; than Our Distinguishing between them. "How far the Apostles" "may be in danger of forfeiting their" "Charter &c." to the end of the Paragraph. Endless Tautology! Answer'd over, and over already.

P. 144, 145. "It would be here an" "unnecessary Digression (if not unsafe," "till Scholars have led, and clear'd the" "Way"—) The Meaning of This Parenthesis I know not.—— "to attempt the" "Character of a Treatise, which was——" "dedicated to the King, and inscrib'd," "The Church of England defended, &c." "But I cannot forbear to say that if Mr." "Trapp had treated his Adversary with" "more Humanity, and would have suffer'd him to speak Sense now and then;" "his Cause would have lost nothing by it."

"And.

“ And his Zeal which is now so frequent-
 “ ly *ruffled* with *Indignation*, and *Rage*,
 “ if not into downright *Nonsense*, &c. For
 “ He who can talk of nothing but an Oce-
 “ an of *Absurdities*, of *Antichristian Er-*
 “ rors, of *Unchristian Calumnies*, *Impu-*
 “ dence, *Sophistry*, and *Nonsense*,* is al-
 “ most sure to fall into Extravagance and
 “ Folly, without being either help’d, or
 “ pity’d.” All This is mere *Declamation*;
 the Overflowing of his *Spight* and *Spleen*.
 I was *not* in *Rage*; but He *is*. He, and
 his Party are *gall’d*, and *fretted*, to have
their STUFF not only *answer’d*, but *ex-*
pos’d, as I have expos’d it: And That’s
 the true Account of the Matter. Let
 Him answer my *Arguments*, if he is able:
 As for His, and My *Manner*, and *Beha-*
viour in the Controversy; I leave the
 World to judge between Us. A *nameless*
Popish Writer had abus’d and vilify’d the
whole Church, all the *Bishops*, and *Clergy* of
England, with *unparallel’d Insolence*; in
personal Regards, with *personal* Reflecti-
 ons: I answer’d him with *Sharpness* and
Severity; not with *Rudeness*, or *Railing*:

In

* *Note.* This Man, in 20 Pages, has the Word *Nonsense* twice, or thrice as often, as I have in almost 500.

In return, This Man abuses me (by Name) with all the Ill-manners, Scurrility, and Rage imaginable. Archbishop Tillotson (to omit many other Instances) was, I think, always allow'd to be a very dispassionate, well-manner'd, Gentleman-like Writer. Yet in the Preface to his Sermons he calls his Popish Adversary's Argumentation ridiculous, foolish, impertinent, senseless Stuff; *Jargon, Nonsense, Confident Nonsense* — these last twice in 40 lines. And in the Book itself, of which This Preface is partly a Vindication, He treats him all along with a great deal of *Contempt*; as He well might. And yet Mr. Serjeant did not vilify the whole Church of *England*; nor give the tenth Part of the Provocation, which these Children of Obscurity now do.

P. 145. Here I am accus'd of a *Shuffle*, and of *Obscurity*. "The Shuffle (says He) is
 " This. P. 449. Here you alter the
 " Question: *Just now you said, the*
 " *Church of Rome; Here you say the*
 " *Church of Rome, with all the Churches*
 " *in Communion with That See.* But ex-
 " plaining the Question is not *altering* it.
 " These Words, the Church of Rome
 " may

“ may be, and are frequently, understood
 “ two different ways, &c.” and so on to
 the End of the Paragraph. That is; He
 says it is *not* altering the Question; and I
 say it *is*. And so we are even. Let the
 Reader judge. I had several Pages before
 (P. 435.) taken notice of *my Adversary's*
 Shuffling, and Shifting, and Changing the
 Terms of the Question. To which I on-
 ly refer. For we have had such a Clutter
 about the *Church*, the *Church of Rome*,
 The *Church in Communion with the Church*
of Rome, The *Churches in Communion*
 with the Church of Rome; that I am quite
 tired with the Din of it. See backwards,
 P. 212, &c.

P. 146, 147. “ The Obscurity with
 “ which I charg'd Mr *Trapp* does not
 “ consist in his Distinguishing, P. 449. be-
 “ twixt *Communion with Rome*, and *Sub-*
 “ *jection to Rome*, (tho' it is notorious that
 “ *Rome* in St. Gregory's Time, challeng'd
 “ as truly a *Subjection of all other Bi-*
 “ *shops to her* as She does at present)”
 Which I, on the contrary, assert to be
 a most notorious Falshood: “ But in
 “ his Saying, P. 450. *If any particular*
 “ *Church, or Churches, That of Rome*
 “ among

“ among the rest, were causelessly out of
“ Communion with any Church; they were
“ Schismatical, but still they were Church-
“ es: tho’ IF THEY WERE NOT, ’tis no-
“ thing to our present Purpose.” He
leaves out the Words immediately follow-
ing, *because This gives nothing peculiar*
to the Church of Rome; upon which all
turns. Afterwards indeed he mentions
them, but without printing them in a dis-
tinct Character; as if they were his own,
not mine. At present he proceeds Thus.
“ *Answer.* This is very intricate, if not
“ false. For the Question was, Whether
“ *before the Reformation, the Church of*
“ *Rome, with all the Churches in Commu-*
“ *nion with That See, was That one Holy-*
“ *Church* — or not? For if Nestorians,
“ Eutychians, &c. were separate from
“ other Christians, without a *sufficient*
“ Cause — They were certainly Schisma-
“ ticks, and consequently *no Churches*; as
“ Mr. Trapp gives us leave to suppose. If
“ so; ’tis plain that Rome, and the
“ Churches in her Communion, were,
“ before the Reformation, the *Universal*
“ *Church*, or the *Sole*, &c. And if it be
“ repugnant to Mr. Trapp’s System to
“ grant.

“ grant that *Rome*, and *the Churches in her*
 “ *Communion* were then the Universal
 “ Church”—— ’Tis not at all repugnant
 to my *System*, as he calls it, to grant (I did,
 and do grant it) that *Rome* and the Churches
 in Communion with her were then the
Universal Church; IF there were then *no*
other Church in the World; Which our
 Author here *supposes*, and I am *suppos’d* to
 go upon the *same* Supposition: For it real-
 ly amounts to no more than This, that *all*
the Parts make up the Whole. “ How
 “ can he truly say that the Supposition,
 “ of *Schismatical Sects being no Churches*
 “ is nothing to his PRESENT PURPOSE,
 “ tho’ This were *suppos’d* to give nothing
 “ peculiar to *Rome*?” I answer; Because
 the Question *wholly turns* upon *Something*
peculiar to Rome, and Those in her Com-
 munion: ’Tis what our Author is *wholly*
driving at. Whereas, according to what I
 say, If the Church of *Rome* itself, as well
 as *any other Church*, be *Schismatical*; it is
no Church: upon Supposition that *Schisma-*
tical Churches (for I said *Churches*, not
Sects) are *no Churches*.

P. 147, 148, 149. “ But after all, he
 “ gives a direct Answer, P. 451.—*Before*
 “ the

“ *the Reformation, the Church of Rome,*
 “ *with Those in Communion, &c.* WAS NOT
 “ *That One, &c. Because of the Greek*
 “ *Churches, and many more which I have*
 “ *mention’d, P. 438.* His Adversary would
 “ doubtless tell him that This does not
 “ deserve the Name of an *Answer*. For
 “ the Question was concerning that
 “ *Church*, the Belief whereof we profess
 “ in the *Nicene Creed*. And the *Nicene*
 “ *Creed* itself tells us that this Church is
 “ ONE ; *i. e.* in FAITH, and COMMU-
 “ NION. For she [the Church] never
 “ imagin’d that Christ’s *seamless Garment*
 “ consisted of dissected Parts — that Dis-
 “ senters were any Part of her” — And
 so on to the End of the Paragraph, in
 more *Words*, but without the least Addi-
 tion of any more *Meaning*. I answer, 1st.
 The ONE *Church* consists of *all* it’s Parts ;
sound, and *unsound*. Those which are
 corrupt are still Churches. He has only
said, not *prov’d*, that the Church in her
Nicene Creed meant so, and so. 2dly.
 The *Greek Churches*, and Those others I
 mention’d, were not, and are not schis-
 matical for separating from the Church of
Rome. Tho’ 3dly, Here again (as always)

he takes it for granted, by *begging the Question*, that the Church of Rome, and Those in Communion with her, are the only ones that hold the *true Faith*. 4thly, What he says about *Dissenters*, and *Schismatics*, if he means such as are Members of *no* particular *National Church*, and *Hereticks* who deny the *very Foundation* of the Christian Religion, and *other Hereticks*, and *Schismatics*, *anathematiz'd*, by *General Councils*, is *true*; tho' not to *the Purpose*. They certainly are *not* Members of the one Catholick Church.

P. 149. " What I pretend to prove is,
 " that Mr. *Trapp*, in the Sequel of his
 " Answer, undertakes to impugn a known
 " Truth, and assaults his Adversary, even
 " when he has *prov'd* him to be in the
 " Right." How so? " For thus he
 " goes on, P. 451. *Tho' I might well stop*
 " *here; yet as I have hitherto answer'd*
 " BOTH THE BRANCHES of his *Dilem-*
 " *ma*; I will not now at last depart from
 " That generous Method." Well; and
 what then? Why he proceeds.

P. 149, 150, 151. " How, Sir? Are
 " you in earnest?" Yes, Sir; very much
 in

in Earnest. “ Is this your Method? You
 “ have broken, you say, P. 452. *the other*
 “ *Horn of his Dilemma*, And do you pre-
 “ tend to break, to confute This too?
 “ Have you studied the Destruction of
 “ *Popery* so long, that you have forgot
 “ your Logick, and lost Common Sense?
 “ For do not These tell you that of two
 “ Contradictories each cannot be false?
 “ And does not every *Dilemma* essentially
 “ consist of *Contradictory Branches*?
 “ What then do you mean by BREAK-
 “ ING, according to your Custom, *both*
 “ *the Horns of a Dilemma*, but DISPRO-
 “ VING Both, or PROVING Both to be
 “ false; which is utterly, and evidently
 “ impossible? For if you shew that the
 “ *first Branch is false*, you prove and de-
 “ monstrate that the *second is true*. If
 “ you shew that the *second Branch is false*,
 “ which you now pretend; you demon-
 “ strate the *Truth* of the *First*; and that
 “ what you have said against it, is *evi-*
 “ *dently impertinent*. Or must I shew,
 “ what *every one knows*, who knows *any*
 “ *thing*, I mean, who has either *Logick*,
 “ or *Common Sense*, that two Contradicto-
 “ ries (for example, *It is so, It is not so*)

“ can neither be Both *true*, nor Both
 “ *false*? &c.” Having with great Learning *prov’d* that they *cannot*, He proceeds.
 “ When Mr. *Trapp* therefore has *prov’d*,
 “ or at least pretended to prove, that the
 “ first Branch of his Adversary’s *Dilemma*
 “ is false; Mr. *Trapp* has either *prov’d*,
 “ or at least pretended to prove, that
 “ what he says to the *second Branch* is *im-*
 “ *pugning*, in his Opinion, a *known*
 “ *Truth*. It is supposing against the
 “ Rules of *Logick*, and *Common Sense*,
 “ that of two Contradictories each side
 “ can be false.—— And pray observe
 “ with what Gayety and Pleasure, Mr.
 “ *Trapp* in answering the *second Branch*—
 “ *impugns* a *known Truth*—— Which
 “ whilst it makes the ingenious Rabble
 “ (*for whom ONLY* He writes) stare at
 “ the strange Profoundness of his Learning,
 “ and Wit, is highly provoking to
 “ Men of Sense,” [and *Logick*, put That
 in too] “ and cannot give them any other
 “ Idea, but That which is so familiar
 “ with him, I mean of Stupidity, and
 “ Nonsense.” I intreat the Reader to
 consider This; For ’tis really a most Logical
 Curiosity. Here is a mighty Bluster
 about

about my Stupidity, Nonsense, Want of Learning, and Common Sense, but above all of *Logick*; a Word often repeated; and by one who appears to be profoundly ignorant in That most useful, and to *Arguers* little less than necessary, Art. I had in my Book several times laid open my Adversary's Ignorance in *Logick*, especially in *Dilemma's*; but could not have imagin'd This Man's to be so great, as I find it to be. For sure it must *Here* be *genuine Ignorance*; it could not be *Fraud*. He could not be so mad as to think of imposing upon me, or any one that had been at the University, by such Trash as This is; which a Boy in *Logick* would laugh at. He often upbraids me with *not knowing* This, or That, even the *plainest Things*, Things which *Every-body* knows, but *Myself*, &c. I will, in Return, tell him something, which I am sure *he did not know* Before; tho' he talks so confidently, and dogmatically about it. There is a great Difference between two *Contradictory Propositions* on the one hand, and two *Inferences* drawn from them on the other. Of the Propositions one must needs be true, and the other false. It ei-

ther *is*, or is *not*; That's certain. And if it *is*; it must be false to say it *is not*; and if it *is not*, it must be false to say it *is*. Thus far our Author's Sagacity is great. But 'tis quite otherwise with the *Inferences*. One may be true, the Other false; Or Both true, or Both false. If it *is*; then *so*: If it is *not*; then *so*. If in a just Dilemma Both These *Inferences* be true, and the Respondent urg'd with unsurmountable Difficulties and Absurdities by them; the Opponent carries his Point. If but *One of them be false*; or *Both be true*, and the alledg'd Absurdities got over; the Respondent carries His. I mean *so far as relates to That Argument*. But *Both may be false*: And if they are; the Respondent gets clear, tho' he disproves but One. But He *may* disprove Both. And if he does; his Answer is so much the stronger. He chuses Then, suppose, the Negative Branch in the Disjunctive Proposition of the Dilemma; and says it is *not so*: And shews either that the Inference is false; or if it be true, that he may safely admit it; the Absurdity with which he is urg'd being insufficient. And having done This, He may *ex abundanti* (for he is not *oblig'd* to it)

it) shew the *false*ty, or *insufficiency* of the Inference drawn from the *other*, the *Affirmative* Branch of the Disjunctive Proposition. And by This he does not in the least contradict what he said Before. He proceeds now with a *Dato, non Concesso*; Thus. I said it was *Not*; and have shewn the Weakness of the Argument on That side. Tho' 2dly, *Suppose* it were (which yet I still *deny*) even *Then* the Inference on That side is false; or if true, does not at all affect me. I am *asham'd* to insist *so long* upon these *plain* Things; which every moderate Logician knows: But our Author *forced* me to it. Nothing is more common than to proceed in This manner. And 'tis the strongest Way of *answering* to That which is always *pretended* to be, and (if wrought as it should be) always *is*, the strongest Way of *opposing*.

P. 151, 152. " And now he comes
 " upon the Stage and encounters the *se-*
 " *cond Part*, &c. which was: *But if*
 " *they answer in the Affirmative, then, &c.*
 " So, says Mr. Trapp, we have it out at
 " last. This is the GRAND POINT *he*
 " *has been labouring all this while, tho' he*
 " *never spoke the WORDS 'till now. He*

“ mentions them but ONCE, as if he were
“ askam’d of them, as well he may be; But
“ That ONCE is at the Close of all, in or-
“ der to make the deeper Impression. But
“ how comes good Mr. Trapp to be Thus
“ ruffled? What has thrown him into
“ these violent Gripes? If Mr. Trapp
“ could not see the End of it [the Dilem-
“ ma] without falling into these Fits, &c.
“ In disproving the first Part he had de-
“ monstrated the Truth of the second;
“ and so might have overlook’d it— But
“ I dare not apply the Country Proverb
“ to him, *Fools must pay for their Peep-*
“ *ing.*” This is not only answer’d, but
sufficiently expos’d already. As for the
Ruffings, the *Gripes*, the *Disorders*, the
Fits he talks of; let the Reader consider
my Words, even as he quotes them; and
observe what *Gripes*, &c. are contained in
them. I cannot but take notice here that
’tis whimsical enough in This Man, and
his Friend the *Single-Combatant*, to repre-
sent me as being in such, or such a *Hu-*
mour, or *Temper*, just as they please;
without my giving the least occasion for it.
When I *contemn* any *absurd Crudities*;
they will have it that I am in dreadful *Ap-*
prehensions

prebensions from them: When I *Laugh*, I must needs *Rage*, &c. I *appeal to the World* (there is no *other way* of Answering in such Cases) whether I *am* in a *Rage*, &c. and whether *They* are *not*.

P. 152. “ He goes on to demolish the “ *second Part* of the Dilemma, and tells us, “ P. 452. that *IT amounts to thus much* “ *in fewer and plainer Words*; If the “ *Church of Rome was the only Church*, the “ *Church of Rome was the only Church.*” This is a gross *Misrepresentation*, proceeding either from *Ignorance*, or *Fraud*. I did not say that *IT* [the *second Branch* of the Dilemma] *amounts to Thus much*, &c. The *Branch* was, *The Church of Rome was the only Church*: What I say *directly* opposes the Argument brought to *prove* That Proposition, not the *Proposition itself*. But he goes on. “ *Tho’* “ *his Adversary’s Proposition was not* “ *Identical*, as every one may see who “ *can read English.*” — Every one may see that ’tis *proving a Thing by itself*; if *The Church*, and *The sole Church*, signify the same; as I think they do. And the Argument *involves* an *Identical Proposition*: For the Proof of the Sequel must be

This, *The only Church is the only Church.*
 “ Is not This to tell us that the *second*
 “ Part of his Dilemma, which Mr.
 “ Trapp is confuting to the best of his
 “ Skill, is undeniably *true*? Unless it be
 “ false to say that Mr. *Joseph Trapp* is
 “ Mr. *Joseph Trapp*, and that the Church
 “ of *Rome* is the Church of *Rome*.”

Here's *more Logick*. The Proposition prov'd by This Identical Argument (if any thing be) is not, *The Church of Rome is the Church of Rome; but, the Church of Rome is the only Church.* For drawn out into Length it stands Thus. If the Church of *Rome* be the only Church, the Church of *Rome* is the only Church; But the Church of *Rome* is the only Church: *Ergo*, &c. The Proof of the *Sequel* in the *Major* (like the *Hypothetical* Proposition itself) is ridiculous, as being Identical. But however the Proposition I have been all along denying is the *Minor*. In short; had my Adversary said (as he ought to have done without any more adoe) If they take the Affirmative Part of the Dilemma, *viz.* the Church of *Rome was*, &c. then *England* was by it's pretended Reformation *cut off*, &c. as he immediately afterwards draws the Consequence;

quence ; my Remark in Point of *Form* had been spared ; and I had directly reply'd to his *Consequence* ; as I do in the next Words after That Remark. Upon which This Writer proceeds in his next Paragraph. But, as it happens, I have answer'd it already, in what I have just now said. “ His
“ next Sentence wants an Interpreter extremely. *But not to insist upon That,*
“ *let us consider the Consequence he draws*
“ *from This* [Identical Proposition] Supposing the Proposition to be true ; as I
“ have prov'd it to be MOST FALSE.
“ The Sense of these Words (if they have
“ any) must be This: The *second*
“ *Branch*—— is as true as these Propositions, *a Man is a Man, a Church is a*
“ *Church*: But waving That, tho' my
“ Adversary supposes the Proposition to be
“ true, yet I have prov'd it to be MOST
“ FALSE. Which amounts to This in
“ other Words ; These Propositions are
“ true, yet I have prov'd them to be MOST
“ FALSE. Which is extremely dark and
“ profound Nonsense.” The dark, profound, illogical Nonsense is wholly *his own* ; as it fully appears from my Answer to the very *last Paragraph* ; shewing how
he

he *confounds* one Proposition with another. I only desire the Reader to peruse *That Part* again ; and ask himself whether what I say be not true. The *Proposition* which I said I had prov'd to be MOST FALSE, was not that *Identical* one, *the Church is the Church* ; but This, *The Church of Rome was the only Church*.

P. 153. “ But what follows will never
 “ be parallel'd.” What’s the Matter?
 “ The second Branch of his Antagonist’s
 “ Dilemma is a Conditional Proposition,
 “ IF THEY ANSWER IN THE AFFIR-
 “ MATIVE (which to be sure they will
 “ NOT, and REMEMBER WE DO NOT ;
 “ says Mr. Trapp, p. 452) *then the Church*
 “ *of Rome——was——the Sole, &c. And*
 “ *by Consequence* (He evidently means, If
 “ *they answer, &c.) England was cut off,*
 “ &c. This Consequence is rightly de-
 “ duc’d, &c. But it is argued *condition-*
 “ *ally* : *If Protestants answer in the Af-*
 “ *firmative* ; which they need not do,
 “ and to be sure they will not.” What
 all This was brought in for, unless to
amuse, and make a *Show of Ratiocination*,
 I can’t imagine. Who denies it? I grant
 the *Form*, or *Structure* of the Argument
 is

is *thus far* very right. But what is This to the Purpose? “ However the Word “ *cut off* put Mr. *Trapp* into such a violent “ *Fit.*”——No *Gripes*? Nor *Rufflings*? The Man’s Head runs strangely upon *Fits*, &c. And I leave it to the Reader, which seems to be *most in Fits*, He, or I. “ His “ Answer to his Adversary’s *Conditional* “ Consequence (strange Language!) is, I “ DENY THAT, P. 453. *If a Separation was necessary, as we have shewn it was; those who made it necessary were the Schismatics, as I have often said: They were CUT OFF, not We, says Mr. Trapp.*” I did say so; and I say so still.

P. 154. “ A Separation from What? “ If you answer *in the Affirmative*, &c. “ then the Church of *Rome* was, by your “ own Confession,——the Sole, and only “ true Church of Christ upon Earth.” *Upon This Supposition*, if you please; not by my own Confession; For I answer, with a *Dato, non Concesso*, as I told you Before. But however; let That pass. “ Now I cannot but think, 1st. That “ hitherto a *Separation* from the sole, and “ only true Church was never NECES-
“ SARY.”

“SARY.” No; and never will be. It can neither be *necessary*, nor so much as *lawful*. This is *true*; but not *to the Purpose*. Suppose the sole and only true Church of Christ upon Earth to be over-run with Corruption (as I have in my Book prov’d it *may*) and any one Part of it to reform itself; That Part does not by such Reformation *separate* from the rest, in *any Thing* but their *Corruptions*; and *so far* a Separation is necessary. I mean, if Those Corruptions be so great, that it is sinful to partake with them: And That is the Case between Us, and the Church of *Rome*.

“Secondly, that whatever Person or Church soever is separated (He means *separates* himself, or *itself*) WITHOUT NECESSITY from the Sole Church, &c. That Person, or Church is by this Separation guilty of Schism, and is CUT OFF from the whole Church of Christ.”

I grant it; and what Then? “Thirdly, that if this be the Case of the Church of *England*; it is ridiculous to think that She is excused from SCHISM: That is, She is guilty of Schism, if She be *separated from* THE SOLE, AND ONLY TRUE Church of Christ upon
“Earth.”

“ Earth.” The Words *without Necessity* were in Before; and should have been here. Well; I grant this too; if she *indeed* so *separates*; But that happens not to be her Case. “ And where is the Harm
“ of This; Unless it be a Fault to have
“ Eyes, and to see the Sun in the Meri-
“ dian?” O! no Harm at all. If the *Reasoning* be just; nobody *blames* our Author for *urging* it. “ But will not this
“ Language provoke the Church of Eng-
“ land? No. For She knows what *Words*
“ mean. She hates the *Impertinence* of
“ her *furious Zealots*; and does not desire
“ to be *defended by a Fool*.” Civil and genteel, I must needs say. One would think the Gentleman a little *vex’d*, and *nettled* (which by the way, he could not well be by a *Fool*) Otherwise, he would, for *his own Sake*, forbear such Language; which can only *expose himself*: Nobody *else* can be *the worse* for it. But will not the Church of *England* be somewhat *provok’d*, to be told she is CUT OFF from the *only true Church* of Christ? Why truly our Author’s Answer is, that his Friend has asserted no such thing. “ Mr. Trapp
“ mistakes the plain, and obvious Sense
“ of

“ of his Adversary. He supposes a CON-
 “ DITIONAL Proposition to be ABSO-
 “ LUTE.” That is ; I took his *Dilemma*
 to Pieces, as above ; chose the *negative*
 Branch of it, and shew’d the *falsety* of
 the *Consequence* drawn from it : Then upon
Supposition that the *Affirmative* Branch
 were true (tho’ I utterly *deny’d* it) I shew’d
 the *Falsety* of the *Consequence* drawn even
 from *That*. And This, it seems, is sup-
 posing a Conditional Proposition to be ab-
 solute. But who that *has Eyes*, and *can*
see the Sun in the Meridian, sees not that
 the whole Drift, and Scope of my Adver-
 sary’s Argument is to prove that the Church
 of *England* was by its *Separation* from
Rome, &c. *cut off* from the *only true Church*
 of Christ ? Does he not expressly draw that
 Consequence from the Church of *Rome’s*
 being the *sole*, &c ? O ! But *We* of the
 Church of *England* will not *admit* that the
 Church of *Rome* is the *sole*, &c. What
 then ? *He* insists that *She is* ; and from
 thence draws the *Consequence* aforesaid.
 Was there ever such *senseless Shuffling* ;
 such *ridiculous Trifling* with the *Common*
Reason of Mankind ; or rather such an *au-*
dacious Insult upon it ? This is the *very*
Point

Point he is labouring; and yet I, forsooth, am guilty of *Misrepresentation* in *supposing* so. “ And in a pious Transport of Religion, or Fury, He thus gives a Loose to his Indignation: *How is the Church of England CUT OFF? She is pure, and They continue corrupt: But where is the CUTTING OFF all this while? Why, 'tis palpable, ridiculous, strutting, over-bearing, impudent Nonsense; contriv'd to delude ignorant Souls, and impose the grossest Corruptions upon them.*” I answer, with great Calmness, as upon another Occasion above; I said so indeed, and I say so still.

P. 155. “ But his holy Transport is not yet over. For in the following Page he says of his Antagonist: *His next Sentence is the best in his Book, For now I have done. And so have I, for that Reason; And am heartily glad of it. For never before did I labour through such a tiresome Maze of Fallacies, Falshoods, Swaggerings, Repetitions, and Impertinencies.*” I answer, as Before, 'Tis all very true. “ Instead of these warm *Epithets,*” (as He calls them, for want of knowing what an *Epithet* is) “ had Mr. “ Trapp

“ *Trapp* been content to have *lash'd* his Ad-
 “ versary for speaking too freely, &c. He
 “ might with a better grace have presented
 “ his Treatise to the King.” This we have
 his Word for; and (since we are again
 brought back to the Subject of mine and
 his *Manner*, and *Behaviour* in the Contro-
 versy) I once more appeal to the World,
 whether after such *insufferable Provocati-*
ons by his abusive contemptuous Treatment
 of the *whole Church*, and *Clergy of England*
 (the *Body of the Bishops* especially) I did
 not treat my insolent Adversary, and even
 his fallacious, impertinent Arguments,
 with *too much Tendernefs*, rather than with
too much Severity; and whether I have in
 my whole Book said any thing inconsistent
 with the Charity of a Christian, the Fair-
 dealing of a Scholar, or the Good-breed-
 ing of a Gentleman. “ And I should ne-
 “ ver have quarrell'd with him on that
 “ Account.” As it is, Sir, I do not find
 that your Quarrelling with me has done me
 much Harm; and the Issue of it, I think,
 is such, as You have no great Cause to
 brag of.

24 OCT 62

F I N I S.

ERRATA.

Page 130. L. 10. read *Gods*. P. 227. L. 10 after *us* add *at*.



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